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ANTHROPOLOGICAL PAPERS
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SAN CARLOS APACHE TEXTS

BY

PLINY EARLE GODDARD

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SAN CARLOS APACHE TEXTS.

BY PLINY EARLE GODDARD.

INTRODUCTION.

These texts vary considerably in their value as material for the study of the dialect of the San Carlos. The difficulties encountered in transcribing an unwritten language with sufficient phonetic accuracy to be reliable for deductions and comparisons are considerable. The Indian dictating is often slovenly in his articulation, but chiefly the recorder is called upon to hear with exactness sounds to which his ear is unaccustomed and to make distinctions which he has habitually ignored. In the material here presented the nasalized vowels have suffered particularly. They are of as much importance as any other of the sounds and probably are consistently used by the Apache speakers. It is fairly safe to accept as nasalized all vowels so marked and to assume that the vowels in the same words and under similar conditions are also nasalized even when not so marked. The same valuation as to the presence or absence of marks indicating glottal stops and glottalized vowels should be employed.

The texts taken from Albert Evans, which are placed first in this paper, are probably more accurately recorded than the remainder of the texts and they are also fairly well translated. Of these taken from Antonio, The Deer Woman, on page 290, is better than the texts recorded from him in 1910. The larger part of the material secured in 1905 has been included notwithstanding its imperfections, since as large and varied a vocabulary as possible is to be desired.

The English renderings are those given by the Indians, except where the context or the etymology of the words in the texts plainly indicated a different meaning.

The alphabet employed is that devised by the Committee of the American Anthropological Association and published in Smithsonian Miscellaneous Collections, Vol. 66, No. 6. It should be noted however that b and d are intermediates in sonancy while g is fully sonant. The back intermediate is represented by g.

. PLINY EARLE GODDARD.

May, 1919.

CONTENTS.

	PAGE.
INTRODUCTION	143
CREATION MYTH (Second Version)	147
NAIYENEZGANI	170
THE SNAKE CEREMONY	183
THE SISTERS ARE LURED BY A FLUTE	190
THE GOOD AND BAD BROTHERS	196
MAGIC FLIGHT	208
SECURING FIRE (First Version)	220
THE WINNING OF DAYLIGHT (First Version)	224
CREATION MYTH (First Version)	226
THE DEER WOMAN	290
PRAYERS FOR HUNTING DEER	310
ORIGIN OF THE CLANS	316
THE DEVELOPMENT OF APACHE CULTURE	326
DESCRIPTION OF APACHE CEREMONIES	330
THE SISTERS LURED BY A FLUTE (Second Version)	334
COYOTE AND THE JACK-RABBIT PEOPLE	340
PANTHER AND COYOTE	342
THE LOAF, THE CLOTH, AND THE HIDE	346
COYOTE'S EYES	350
SACK AND POT AS MAN AND WIFE	350
TAR BABY	352
THE UNDISCRIMINATING HUNTERS	356
SECURING FIRE (Second Version)	356
THE WINNING OF DAYLIGHT (Second Version)	358
DESCRIPTIVE NOTES	360

CREATION MYTH.¹ (Second Version.)

- ał k'i dą' go de ya tc'i ni n' n ne' ε di go' da wa' et di go
 Long ago it happened they say. People when were none, all when were none
- do n t'e go li go da' a ko go go de ya dą' ni gos ts'an ya dı xı
 not anything when was living then it happened. Then earth, sky dark
- et di da' dzą ni gos ts'an ya dı xı aul ne' ni tc'i ni n' a ko go
 when were not, "Here earth, sky dark will be made," he said they say. Then
- ni gos ts'an ya dı xı be' al ne hi et di tc'i ni n' a ko go ai ya'
 earth sky dark with the it is made were not they say. Then that about
- 5 na ts'ε k'es a ko go ya' yał ti' tc'i ni n' a ko go an ni ta aul ne'
 he studied. Then about it he talked they say. Then "Now we will make it,"
- n zi tc'i ni n' ai dai ni ła aul ne ni tc'i ni n'
 he thought they say. "These both we will make," he said they say.
- a ko go bi djo ni' yi ka tse k'es tc'i ni n' a ko go n ne' dı ai le'
 Then his assistants for them he studied they say. Then "Men four will be,"
- n zi tc'i ni n' a ko go ai ai le' hi bi ni' ye' yi go snt' a ko go al ne'
 he thought they say. Then those who will be his mind with he thought out.
 Then it was made
- tc'i ni n' di be go jo ni aul ne' ni gos ts'an bi ka' n ne' et di go
 they say. This with good it was made. "Earth on it people not being
- 10 do n jo da ni tc'i ni n'
 is not good," he said they say.
- a ko go 'ai a' l ne' go ya di nez bi' tc'i ni n' an ni ta xa ko go ca'
 Then those being made about it they sat they say. "Now how
- al ne' ni tc'i ni n' di dan t'ε he ta al ne yo go n jo ci ni tc'i ni n'
 will it be made?" he said they say. "This just something if it is made will be good,"
 he said they say.
- a ko go n ne hi dan wa' n jon da ni' tc'i ni n' n la le gon se' tc'i-
 Then the men all "Good," they said they say. "Begin," they agreed they say.
- ni n a ko go an ni ta a dai le' tc'i ni n' a ko go di n t'ε ca' a dol nił
 Then now they make it they say Then "This what sort shall we make it?"
- 15 ni tc'i ni n' kal ła hi bi da non t'a ni tc'i ni n' a ko go an ni ta
 he said they say. "Well, let us try," he said they say. Then now
- a dai le go' an ni ta al ne hi da dı' tc'i ni n' a ko go ai yi na dan ta'
 when they were going to make it now that it is made of was not they say. Then
 that they tried

¹ Told by Albert Evans. A translation will be found above, pp. 26-35.

tc'inin a kogo ai nigos ts'an alne hi do njo da a kogo di do n-
they say. Then that earth which was made was not good. Then "This is not a-
good kind,"

t'enjoda ni tc'inin' xa go dolelexe'ni tc'inin'
he said they say. "What sort will it be?" he said they say.

a kogo djiñ go na'ai bitlge yidn dziz a kogo na ki yo t-
Then Sun his breast he rubbed. Then two parts he divided it.

tc'inne a kogo la' ai yi da ti ye ai yun la na t'ak'go a yun la di
Then one this hummingbird he made. Flying around he made it. "This

5 tc'in ni nai do ni tc'inin' a kogo di' la' nigos ts'an a dol niñ
will carry messages," he said they say. Then "This one earth we will make,"

ni tc'inin' dza an ni ta ai nyi ne' tc'inin' di ca' n'te be' xa-
he said they say. Here now that he put down they say. "What kind with
shall we fix it?"

di dol niñ ni tc'inin' a kogo kal la hi na bi k'i ts'i dañ kes ni
he said they say. Then "Well, you study about it," he said

tc'inin' a kogo an ni ta ya ya da ti' a kogo ai di di yo xa ti go
they say. Then now they talked about it. Then "Here four directions thus

bal ne go njo ci ni tc'inin' a kogo kal la hi bi da no ta ni tc'inin'
being made will be good," he said they say. Then, "Well, let us try," he said
they say.

10 a kogo nigos ts'an alne hi ni yun'a tc'inin' a kogo do njo da'
Then earth which he made he placed they say. Then it was not good

tc'inin' a kogo do ni he'na da tc'inin' kal la hi ni tc'i' dñ xñ
they say. Then it did not stay still they say. "Well," wind dark

dñ dn yi tci dez ti dac doj ya ne he'na tc'inin' a kogo t'a' do n-
four places standing against it nearly it was still they say. Then yet it was not-
good

jo da tc'inin' a kogo di di di' bi ya' nez a go a gol ne' ni tc'i-
they say. Then "These four places under it standing we will make it," he said
they say.

ni n' a kogo ai k'e go njo n ci' ni tc'inin' n la te bi go zi ni
Then "That way will be good," he said they say. "Well, let us find out," he said

15 tc'inin' a kogo xan nai t'a di' ni tc'i' dñ xñ bit l'a sız zi go ai-
they say. Then from the east wind dark under it standing he made

yun la tc'inin' la di go bec dñ xñ di di' bi ya nez a go ai yun la
they say. One side metal dark four places under standing he made it

tc'inin' la di' l'o k'a tco' dñ xñ i bi ya' nez a go ai yun la tc'inin'
they say. One place reeds dark under it standing he made they say.

la di' bec do l'ji di di' bi ya' nez a go ai yun la tc'inin' an ni ta
One place metal blue four places under it standing he made they say. Now

n go he'na' tc'inin' a kogo dac doj ja njo n sil i tc'inin' a kogo
it was quiet they say. Then nearly good it became they say. Then

'ai ya' dɪxɪ hɛdo' da 'aik'ɛgo a yɪn la tɛ'ini n' an ni ta n jɔ
that sky dark too the same way he made they say. "Now it is good,"

ni tɛ'ini n'
he said they say.

a ko go ni gos ts'an da dɪkɔ tɛ'ini n' a ko go di do da' n jo da'
Then earth was just smooth they say. Then this was not good

a ko go dzɪ et di go tɛ'ini n'
then mountains being not they say.

5 a ko go 'ai n ne' dji ni gos tsan ya dɪxɪ a yɪn la tɛ'ini n'
Then those men four earth sky dark made they say.

a ko go di di hi bi ji' go lɪ la' naic jɛ'ɛ tco' dɪxɪ n xol ze' la'
Then these four their names were. One large spider dark was named. One

bec dɪxɪ xas tɪ n' xol ze' la' na xo kos sɛ dɪxɪ n xol ze' la' go-
metal dark old man was named. One great dipper dark was named. One
Gonal dɪctco'

nal dɪc tco' xas tɪ n xol ze a ko go ai dɪl t'ɛ a ko go di ni gos ts'an
old man was named. Then these were four. Then "This earth

a da sɪn dɪ ni tɛ'ini n'
we have made," he said they say.

10 a ko go ni gos ts'an da dɪkɔ n t'ɛ go' do n jɔ da ni tɛ'ini n'
Then "Earth just smooth is not good," he said they say.

k'a di' an ni ta' no xi dan hi da di' ni tɛ'ini n' kal la hi di
"Soon now our foods are not," he said they say. "Well, this

ac la n' i na no ta ni tɛ'ini n' a ko go ai na t'ag gi al za n' i yi-
which I made let him look about," he said they say. Then that which flies which-
he had made he sent.

des 'a' a ko go di k'ad di ge da hai yo n ne' la' go lɪ ci' ni
Then "This on it somewhere people some must be living," he said

tɛ'ini n' nan ta' xal la hi ni tɛ'ini n' a ko go 'ai de ya tɛ'ini n'
they say. "Look around, begin," he said they say. Then that one set out they-
say.

15 na t'ag gi hi ni gos ts'an n tɛl go si 'a hi bi ka ba lɛ di dza tɛ'ini n'
The flying one earth being wide which lies its edge he encircled they say.

a ko go na dza tɛ'ini n' do n t'ɛ go lɪ da ni tɛ'ini n' a ko go kal-
Then he returned they say. "Not anything is living," he said they say. Then
"Come,

la hi di ya' da da si t'a hi bi ka yo den' i ni tɛ'ini n' a ko go
this sky which rests above on it look," he said they say. Then

'ai n ne' di hi ci na' nez na a ko go ai na t'ag ge hi ya bi ka yo
those men four were starving. Then that the flying one sky on it

¹ "Green, runs like a spider," was the informant's identification.

də ya tc'i ni n' a ko go di ya' bi ka yo do xa goz t'i da' ai tc'e
started they say. Then this sky on it he did not get through. That in vain
yi kan ta' a ko go ya' ɬ ni yo da ya hi go tc'i go ti' yo tc'en ya
he tried. Then sky the center where there is a little hole he came out.

a ko go i la yo bi ya yo nya n ne' go li yo a ko go nde' ya nya
Then there on top he arrived, people where were living. Then people he came to.

a ko go yɬ na gos ni' bi l'a yo n ne' na xes tan ne' ci na' nez na
Then he told them, "Under people who are living are starving."

5 ni' tc'i ni n' a ko go an ni ta ya ya da ti' a ko go ai n ne hi ku'
he said they say. Then now they talked about it. Then "Those the people here
xa so ka da ni tc'i ni n' a ko go ku' hət dan la yo go dli da ni
let them come up," they said they say. Then "Here food many places is,"
they said

tc'i ni n' a ko go na dn da bu na gol ni' ni tc'i ni n'
they say. Then "Go back, tell them," he said they say.

a ko go na des dza a ko go na dza' da k'at ɬ ka yo na dza
Then he started back. Then he came back. Nearly daybreak he came back.

a ko go do na gol ni' da' a ko go yis ka an ni ta na di dza an ni ta
Then he did not tell them. Then it was day. Now he got up. Now

10 na da yu dɬ kit' a ko go an ni ta n t'e la bi ya no xil na go dɛc ni'
they asked him. Then "Now what because of it shall I tell you?"

ni tc'i ni n' n za yo n ne' go li yo ni ya ni tc'i ni n' n t'e la be'
he said they say. "Far people where they live I came," he said they say. "What
with it

a ku' do' ka da da ni tc'i ni n' a ko go bi ya yo n ne' go li la ni
there can you go?" he said they say. Then "On top people are living," he said

tc'i ni n' hət dan go li la' ni tc'i ni n' a ko go a ku' xa so ka
they say. "Food they have," he said they say. Then "'Here let them come'

n ne' da ni ni tc'i ni n' ai n t'e be' a ku' do' ka ni tc'i ni n'
people they said," he said they say. "That what kind with there you go?"
he said they say.

15 a ko go ci ki yi da ni tc'i ni n' a ko go be' xa san ka hi a gol ne'
Then "Cikiyi," they said they say. Then "With it that we may go up let us-
make,"

ni tc'i ni n' a ko go di n dil tci' ke dol ze ni tc'i ni n' a ko go
he said they say. Then "This pine let us plant," he said they say. Then

k'e dai dez la' tc'i ni n' a ko go na des sa di dan na yo ts'ət dak'
they planted it they say. Then it started to grow this far away up

on na sa tc'i ni n' da ko hi go di do dal la' ni tc'i ni n' kal la hi
it stopped growing they say. "That is all this not the one," he said they say.
"Well,

"My kin," used as an expletive.

l'u k'a tco' dɪ xɪ i ke da don dle' ni tc'i ni n' a ko go ɛ da dez la
reeds dark we will plant," he said they say. Then they planted them

tc'i ni n n des sɔ tc'i ni n' a ko go di do da a na yo ɔ nɪ sɔ da
they say. They grew up they say. Then this not far they stopped growing

tc'i ni n' ci ki di do dal la ni tc'i ni n' a ko go xa go' a go ne'
they say. "Cikɪ, this is not the one," he said they say. "Then what shall we do?"

ni tc'i ni n' l'o k'a dac daj ja n jon ni tc'i ni n' di bec dɪ xɪ
he asked they say. "Reed nearly is good," he said they say. "This metal dark

5 bɪ ke dol ze ni tc'i ni n' a ko go ɛ dai dez la a ko go xat dat
with it let us plant," he said they say. Then they planted it. Then up

n de sa an ni tɔ bi ɣa yo xa nɪ sɔ tc'i ni n
it grew. Now on top it grew up they say.

an ni tɔ da la' ɛ san ne hi bi ts'ɔ' na de zɔ da a ku sɪt da dɔ'
Then one old woman from her they moved; there while she stayed

na de zɔ a ko go n ne' da la' ɛ tc'o wi ni a ko sɪt da dɔ' na de zɔ
they went. Then man just one crippled there while he was sitting they went away.

a ko go l'o k'a bec dɪ xɪ bɪ xa nes dɪz bi ka' da na zɔ ai be da-
Then reeds metal dark with they were twisted on them they went. That its joint

10 gos la' ai ɛ daɪ ka' go' xa go ya a ko go bi ɣa yo xa na zɔ a ko go
there they camped they went up. Then on top they came. Then

n ne' go li yo xa na zɔ a ku' i ta' go dʒɪn le'
people where they live they came up there among they lived.

a ko go an ni ta san ne hi da la' ɛ n ne' tc'o wi ni hi da la' ɛ
Then now old woman one man crippled one

san ne hi bi ɣɪn a ko go i ke' dez aj a ko go de tɪ' an na yo ɔ aj
old woman carried him on her back. Then behind them they two went. Then little
far they two stopped.

a ko go ai san ne hi yi ke' ya da dil tal go da' tceŋ go' a ko go
Then that old woman her foot slipped down she fell. Then

15 bi ko yo na nes ke' a ko si ke'
down there they two sat again, there they two stayed.

a ko go bi ɣa yo n ne' xɪ kai yi ai di na da ɔ l' t'o' da ni di
Then on top people those who came, "This time we will smoke," they said.
That

l'e' na da il' t'o' da no' xi ɣa le xo' ka ni tc'i ni n' a ko go l'e goz iɪ
night they smoked. "All of you come together," he said they say. Then evening
it became

n ne' ni xes kai a ko go na t'os tse' a ko go be' ba' t'o' xol za a ko go
people came. Then pipe, then with for smoke they made. Then

ɔ nɪ na des t'o'
all smoked.

a ko go an ni ta yi tc' i' xa dzi di ba ci ni' hi tc tce xol ne' n si
Then now about it they talked. "This for my mind you fix, I think."

a ko go ni gos ts'an a da sun dlā hi dzū i da di a ko go do n jo da hi
Then "Earth this we have made mountains are none. Then not good

bi ya a duc ni ni tc' i ni n' n jo da ni tc' i ni n a ko go xa di k' e go
that is why I said," he said they say. "All right," they said they say. Then
"Which way

al ne' n si ni tc' i ni n' dzū al ne n si ni tc' i ni a ko go ai n ts' e
we make it I think," he said they say. "Mountains we will make I think," he said
they say. Then "That first

5 a gol ne' n si ci ni tc' i ni n jo da hai yo a dn ni yu a gol ne' ya dn ni
we will make I think," he said they say. "Good, what you say we will make,
as you say."

n ni tc' i ni n' a ko go n jo da dn ni tc' i ni n' a ko go ya' ya da ti'
he said they say. Then, "All right," they said they say. Then about it they-
talked.

la' i ya na tsi da kes a ko go n t' a go da la' e nas dl i
Some of them they think about it. Then after that just one was again.

a ko go tu ja' ba na go dza n la le ta dn na ki l' e' na gol ti'
Then water only they decided upon. "Well, thirty-two nights it will rain."

da dn nat' a ko go n jo go a dez la a ko go bi ko yo n ne' na ki si ken'
they said. Then good they made it. Then, "Down there people two who are-
staying

10 ai bi tc' i' tc' i ni a nal ne' ni tc' i ni a ko go da ti ye a ko na des dza
those to them send word," he said they say. Then hummingbird there started.

a ko go yū na gos ni' tu i di djo l' tc' i ni yū n nat'
Then he told her. "Water goes all over they say," he told her.

a ko go san ne he n' i ai na ts' id dn kez a ko go γac dlā e bi yi'
Then old woman that one that she thought about it. Then sycamore tree
its interior

yo ne' q an ne ya nya ai Ge' yi nes da a ko go an ni ta na dji a yun la
in a hole she came to. There she sat. Then now (seeds) she prepared.

na dn lit' a yun la na da' i ya hi go yu ne' q yun dja a ko go tse
Sunflower seed she prepared. Corn just a little inside she put in. Then stones

15 yu ne' q yin la da tc' i n ne' be i k' a do hi yu ne' q yi' a a ko go
in she put. Top grinder with she will grind in she put. Then

n ke gonl ta a ko go ai bac dlā e bi ni' an e ai tc' i añ Ge ba ci ne
it started raining, then that sycamore tree in a hole that edge of hole black stone

dai dn' a dje' yil dai denl xej a ko ne' nez da ko' a yunl t' a
she put there. Pitch with she stuck it. Inside she sat, fire she put.

an ni ta na ki dza da l' e' na gonl ta a ko go tu da xo t' e he
Then twelve nights it rained. Then water everywhere

i dez djol ni gos ts'an bi ka' i dez djol a ko go na ki dza da l'e' anł
it overflowed, earth on it it covered over. Then twelve nights all

ız lı a ko go di ai di' tu xat dat' go de ya xat dak' gol do' da' nail-
were. Then this then water high became. High it kept rising. Every night

ka ɣe xat dak' gol do' a ko go tsin'i bıl ɔ el a ko go tu ya hi
up it kept rising. Then that tree with it floated. Then water the sky

bi tc'i' gol do' a ko go san ne hi bıl a na ɔ ɔ l hi do yi go si da'
to it it kept rising. Then old woman with where she floats over she doesn't know.

5 a ko go ta dn na ki l'e' na gonł tı a ko go ya hi bi tc'i' a xan ne yo
Then thirty-two nights it rained. Then the sky to it close

tu nes at' a ko go ai ge anł n gonł tı
water stopped. Then there all it stopped raining.

an no ta san ne he n'i bıl na dn el a ko go dı dn bıl l e dn el
Then old woman it was with it floated around. Then four times with it-
floated around.

a ko go bi ts'un tce' nai yıl ni bok yıl ts'ak a ko go na tse kes
Then her tree in vain she hit. "Bok," she heard. Then she thought about it.

do xa xe da n zi
"Not yet," she thought.

10 a ko go an ni ta ai ge dlɔ' da na ki ye i na' la' t'al tci' la'i
Then now there birds two of them were alive. One woodpecker, one

t'a ji' i na' a ko go na ki an ni ta da' n zat' go de ya
turkey were alive. Then two now just long time it became.

a ko go san ne he' tsı' na yıl ni bok ni a ko go na go des dza
Then old woman tree she hit again; "Bok," it said. Then she went around-
again.

a ko go da na o na go dza a ko go da dji (tci) ne¹ nai dn 'a a ko go
Then she had gone around then top grinder she took up. Then

bi ts'in yıs ni a ko go an ni ta dan n nit' a ko go tu an nas dnt'
her tree she hit. Then now "Dan," it said. Then, "Water is gone

15 hıl ts'ak n zi a ko go but da tın ge dje' na nai dn 'e ba ci ne xa nai-
I hear," she thought. Then its opening pitch she took off. Black stone she took-
off.

yı 'a a ko go da tın ji' xa na dza
Then opening she came out.

a ko go di sai ai ja da ta na' a ko go de ya yu we yo hi yał
Then this sand that only is there. Then she started over there she walked.

a ko go i ge dluc he bi ke' gonł tsı a ko go yi ke' de ya a ko go
Then black bug its track she saw. Then after it she went. Then

nail ka n za yo ya n ya yi tc'i' xa dzi n t'e la' xa na yıl n nit'
she tracked it, far to it she came. To it she spoke. "What you going after?"
she asked.

¹ The middle syllable is probably tci.

da' ci da'ai da' ta dɪ xɪ na sɪs dli ni' n nit' n de' do la' na ya da
 "Just I just now black water I became," it said. "People none when go about.

da cɪc'a ku' go tc'o ba' xa nac daɪ n nit' a ko go ai san ne hi
 just me here poor I came up," it said. Then that old woman

na des dza a ko go di dzɪ i naz a si li a ko go tu i ya hi go'
 she started back. Then this mountain stood it became. Then water a little

xa li ge nez da ai ge sɪt da bi kɔ wɔ a go dɪ a ko go xa go'
 where it flowed up she stopped. There she stayed; her camp she made. Then,
 "What

5 a go ne' n zi dza tc'o ba'c t'i le' n zi na tse kes a ko go ai ge si da
 will be?" she thought. "Here bad I am going to do," she thought. She thought-
 about it. Then there she stayed.

a ko go bi ya yo n yo an ni ta n ne' bi ya yo xas kai n'i
 Then on top up there now people on top had gone up

nan t'an hi xa dzi n ne' le xo ka l'e' go na da ɪn t'o na do nit'
 chief spoke. "People come together, tonight we will smoke," he said.

a ko go ba ci ni'i hi ca ɪc tc'o le di no' l'ai yo ni gos ts'an bi ka'
 Then, "For it my mind for me fix. This under us earth on

nes t'an a gol ne' n si n nit' n jɔ da dn nit' n de' da bi ya a ko go
 fruits we will make I think," he said. "All right," they said, people all. Then,

10 di da no xi ya no xi nes t'a' go li k'a di' dza bi l'a yo n ne'
 "This all of you your seed it is now here under people

go le hi ba' bi tc'o da ni a ko go ye' dai ya le' n nit' a ko go di
 who live for them help them. Then with they will eat," he said. Then, "This

nan t'i' hi le' n si ai yi ba' a go le a ko go n jɔ da dn nit' ai
 grows I think this for them you make." Then, "All right," they said. "This

'ɪn ts'e a gon t'i a ko go yɪs kɔ do leɪ n nit'
 first we do, then tomorrow will be," he said.

a ko go yɪs kɔ n de da bi ya na na kai a ko go n ne da bi ya
 Then it was daylight people all came. Then people all

15 be na go got' go li ku' n dai xez nil a ko go da la'e n ne' be na go-
 wooden hoes they had here they brought them. Then one man hoe

got' do n jɔ da ts'i' be ki de ɪ ke daz mas ai it ta' yɪn ta' a ko go
 not good stick is crooked, that among them he put. Then,

ai do n jɔ da' ai do da' da dn nit' a ko go be na go got' da bi ya
 "That not good that no," they said. Then hoes all

i la al za ai be na go got' k'ic i' o dais t'e'
 were piled together, that hoe over this way they threw it.

a ko go bi be na go got' go li ni do bu go jo da a ko go ci do da'
 Then his hoe who had he was displeased. Then, "I, not,"

20 n nit' a ko go na des dza n nit' a ko go la' n ne' xat dzi xa go
 he said. Then, "I go back," he said. Then one man spoke, "Why

a t'i go be na go got' n ne' bi ts'a' yo da sol ne' la' n ne' bi ye'
is it hoe man from him you threw? Some man his property

den tco' le' do n jo yo a da dza da
will be poor. Not good you did."

a ko go ai nes t'an n'i bak ge dol za a ko go nes t'an da bi ya
Then those seeds they planted. Then seed all

do xa dje da a ko go n dai si a ko go ai be na go got' den tco' xe-
didn't grow. Then they failed. Then that hoe the one that had been poor

5 hi n'i bi tc'i' go ni' o t'a' a ko go ai di' n ya a ko go yi tc'i'
to him they sent word. Then there he came. Then to him

xa dzi da t'e go ni do no xi tco sun ni da yul n nit' be na go got'
he spoke, "Why you did not help us?" he asked. "Hoe

ci ye hi si ts'a' yo o da sol ne' hi bi ya o nas tsa n nit' ci dai k'e go
mine from me you threw because of that I went home," he said. "I that way

ci ye hi do no xl da n jo da hi ya o nas tsa ni' n jo an ni ta no xi-
mine you didn't like because I went home. All right, now I will help you.

djoc ni ai ci be na go got' yi ta' ne 'a n nit' a ko go an ni ta
That my hoe among them I put," he said. Then now

10 da wa n jo si li a ko go nes t'an da bi ya ba ke na dol za a ko go
everything good became. Then seeds all they planted. Then

an ni ta xa djek nes t'a' a ko go san ne he n'i bul go jo nt' a ko go
now they grew up seeds. Then that old woman was pleased with it. Then

ai ye xan na si li
that with she lived it became.

a ko go an ni ta' san ne he n'i tc'o ba' ac t'i le n zi a ko go
Then now old woman, "Bad thing I will do," she thought. Then

bi ko wa ni a na ye a ko go tu na da hi kat' a ko go a ku' de ya
her house far away, then water was dropping then there she went.

15 ya n ya yi nel i dza' ca' da t'e n zi ba di ca' n zi a ko go i ki-
She came there. She looked. "Here what kind?" she thought. "To it I will go,"
she thought. Then next time,

di go a ko go ya na na dza an ni ta ai ge tu na hi kat' ai ge
then she came back again. Now there water dropped, by it

nes ti a ko go do ai le da tc'e ail'i a ko go na des dza a ko go
she lay down. Then she didn't do it. In vain she tried. Then she came back. Then

ko wa yo na dza
camp she came back.

a ko go da la' e nai yis ka a ku' na des dza a ko go ya na na dza
Then just one it was day again, there she went again. Then she came there-
again.

a ko go tu na hi kat' na nes ti a ko go tc'e aiŋ'i do ban jō da
Then water dropped she lay down again. Then in vain she did it. Not good for her

na des dza a ko go kō wa yo na dza
she started back. Then camp she came back.

a ko ya na tse kes da di bi dji ɬ ac lēc ci n zi a ko go be nai-
There she thought about it, "Sometime its day I may do it," she thought.
Then it was day again

yis kə a ko' na des dza a ko go a ko ya na na dza a ko go yi ʔa
there she went back. Then there she came again. Then under it

5 na nes ti' a ko go da ka dja' ba' a ne do n jō da ta' a ko go
she lay down again. Then nearly for her it happened. Not good yet. Then

ko wa yo na des dza ko wa yo na dza
camp she went back. Camp she came back.

a ko go ya na tse kez do can jo da n zi kal lə hi da ɬa bi di'
Then she thought about it. "It is not good for me," she thought. "Well just-
one more time

a ko na dɛ da n zi an ni ta da nec i n zi a ko go na yɛs kə a ko
there I will go," she thought. "Now what will it do to me," she thought. Then
it was day again there

na des dza a ko go a ku' na na dza ai ɛ bi ʔa na nes ti' a ko go
she went again. Then there she came again, there under it she lay again. Then

10 an ni ta tu yu ne' oŋ kat' a ko go bu go jōn a ko go na des dza
now water inside dropped. Then she felt good. Then she started back.

ko wa yo na dza a ko go a ku' si da
Camp she came back. Then there she stayed.

a ko go da 'ai ɛ xos tan be da xɛn ta' a ko go bi bit' yu na yi-
Then just there six months were. Then her abdomen she felt over with her-
hand.

gi dɛ ni a ko go bi bit' de ti n tca' a ko go se bi be da xɛn ta
Then her abdomen little was large. Then eight when months were

a ko go bi bit yo na yi go dɛ ni a ko go na ki dza da da xi ta go'
then her abdomen she felt over. Then twelve when months were,

15 an ni ta aɬ me' goz li a ko go bu go jōn a ko go ai yi na li hn
now all her baby was born. Then she was glad. Then that girl

goz li
was born.

a ko go bi ts'al ya' a go la' bi tc'it' ya' a go la a ko go
Then its basket cradle for it she made. Its hay for it she made. Then

n jo go naiŋ te a ko go gos tan be da xɛn ta a ko go nez da sɪ da
good she took care of it. Then six months were, then it sat up. It sat.

a ko go se bi be da xɛn ta a ko go na doz si li a ko go na ki-
Then eight months were, then it crept it became. Then twelve

dza da be da xi ta' a ko go na di dza na ya a ko go an ni ta ba' hi
months were, then it stood up. It walked about. Then now the mother

bi tc'i ya! ti' n jo n go ya' ni' a ko go di n dji la go nan t'i ai
to her she talked. "Well," she told her. Then, "These seeds many grow those

be' hi na le y! ni a ko go ai n jo go tc'o ba' ac t'i go an n!c la
with we will live," she told her. Then, "That well bad thing I doing I made you,"

y! n nut' a ko go y! na gol ni' a ko go n la ge n la' tc'o ba' ac t'i-
she told her. Then she told her. Then, "Over there there bad thing when I did

5 go go sun li hi a t'e y! n nut'
you were born it is," she said.

a ko go ba yi tc'i' xat dzi ci ma' n nut' ci hi xa go ac ne'
Then her mother to her she spoke. "My mother," she said, "I what shall-
I do?"

n nut' ci ja je tc'o ba' ac t'i go go sun li ai k'e go an t'i go n jon ci
she said. "My child bad thing I did you were born that way you do, is good I-
think."

y! n nut' a ko go ci ja je nu' wa ge djiñ go na 'ai n ke na d!c ai ge
she said it to her. Then, "My child, well, over there sun it shines there

ts't dak' nan te a ko go da t'e ci y! n nut' a ko go b!nc ta' n nut'
up you lie." Then "That way," she said. Then, "I will try," she said.

10 a ko go ai a ko' de ya djiñ go na 'ai bi l'ul ye' n ke na d!c ge
Then that one there she went. Sun its beams with where it shone

nes da' djiñ go na 'ai bi tc'i go nes da a ko go do ba ne da' a ko go
she sat. Sun toward she sat. Then it did not happen to her. Then

na des dza ko wa yo ba yi na gos ni' do n jo da ci ma' y! n nut'
she went back. At camp her mother she told. "Not good, my mother," she said.

da ya t'en di a ku na dn da y! n nut'
"Nevertheless, there you go again," she told her.

* a ko go la' na y!s ka a ku' na des dza a ko go a ku na na dza
Then one it was day again, there she went again. Then there she came again.

15 a ko go ai ge na nes ti a ko go dac doj jo a y!n la a ko go tc'e
Then there she lay again. Then nearby it did it. Then in vain

ai! 'i na des dza ko wa yo na dza a ko go ba y! na gos ni' ci ma
she did it. She went back. Camp she came back. Then her mother she told, "My-
mother

do can jo da y! n nit' da' ci ja je da ge n jo n di a t'e y! n nit'
it was not good for me," she said. "But my child sometime good it will be,"
she said.

a ko go la' nai y!s ka a ko go a ko' na des dza ai ge na nes ti'
Then one it was day again, then there she went again. There she lay down-
again.

an ni ta da go jo a xan ne go tc'i dn dlat' dac do ja ai y!n la a ko go
Now good nearby sun shone. Nearly she did it. Then

ai ge si t̄i da na go de ya na des dza ko wa yo na dza bā ȳl na-
there she lay. Little while, she went back. Camp she came back. Her mother,
she told,

gol ni' ci ma' dac do ja a xan ne go te'i dn dl̄at ȳl n nit' n jo
"My mother, nearly near it shone," she said. "Good,

da k'a di go lañ ke ȳl n nit
pretty soon it will be," she said.

a ko go na ȳs kā a ko' na des dza a ko na na dza a ko' na-
Then it was day again, there she went back. There she came again. There
she lay again.

5 nes t̄i a ko go d̄j̄n go na 'ai xa xo yāl a ko go ai ge bi 'ful xa t̄i
Then sun rose. Then there its beams came out

si li a ko go nai li hn n 'i bi k'ai di la' a ko go āl uz li n ke nal kaj
it was. Then that girl her hips shook. Then all it was. She was quiet.

a ko go na di dza a ko go na des dza ko wa yo na dza bā ȳl na-
Then she got up. Then she went back. Camp she came back. Her mother she-
told.

gos ni' ci ma' n nit' da t'e go ci' ci k'ai dil la a ko go do xa' n jo-
"My mother," she said, "what is it my hips shook, then not soon I was well-
again?"

nas dl̄i da ȳl n nit' n jo an ni ta lañ ge ȳl n nit' ku' s̄n da ȳl n nit'
she said. "Good now it is," she said. "Here you sit," she said.

10 a ko go do a ko' na des dza da
Then not there she went again.

a ko go a ko si ke an ni ta b̄l go jo di ci d̄jo go ni ci n z̄i-
Then there they two sat. Now she felt good. "This one my helper," she
was thinking

go' b̄l go jo a ko go da 'ai ge gos tan be da x̄i tān a ko go bi b̄t'
she was happy about it. Then just there six months were, then her abdomen

na gi dd ni a ko go bi b̄t' de t'i hi n tca' a ko go ci ma' n nit'
she felt with her hand. Then her abdomen a little was large. Then, "My mother,"
she said,

ci bi di de n tca' ci ja je n j̄o xol ze ȳl n nit'
"my belly is getting large." "My child, good it is called," she said.

15 a ko go se bi be da x̄i tā a ko go bi b̄t' n tca' a ko go ai da'
Then eight months were, then her abdomen was large. Then then

tsi' ba ai le' bi 'o' ba ai le da bi ya ba' ai yn la' a ko go
sticks for it she made. Its grass for it she made. All for it she made. Then

na ki dza da be da x̄i tā bi b̄t' n nit' a ko go bā ȳl na gos ni'
twelve months were her belly hurt. Then her mother she told.

ci ma . ci b̄t' de bi yi' n ni' n nit' a ko go ci ja je do ba na go-
"My mother, my belly inside hurts," she said. Then "My child, one does not-
say that,"

tc'il ni da ył n nit' a ko go do yał ti da

she said. Then she did not say anything.

a ko go yo nas go an ni ta me' na di dil taz a ko go me' goz li
Then after now baby moved. Then baby was born.

a ko go ai ɛ kin hi hi goz li a ko go bi wo ye na bi ni ti ci wo ye
Then that boy that one was born. Then her grandchild she took up. "My-
grandchild,"

ył n nit' a ko go bi wo ye ył te'i ye xa yi de la' a ko go da la' e
she said. Then her grandchild ashes with she put on. Then just one

5 be yus ka a ko go t'a bi' nai dnl ti a ko go ci wo ye yil n nit' a ko go
it was day. Then early morning she took it up again. Then, "My grandchild,"
she said. Then

ya' xai dn 'a' go jo si xai dn 'a' ya' yi do al ci wo ye ył ni go
for it she sang. Good songs she sang. For him she was singing, "My grand-
child," saying

yi do al a ko go ci ja je yil n nit' n jɔ yo n dza ył n nct' a ko go
she sang. Then, "My child," she said, "well you did," she said. Then

di ɛ kin hi no xa' goz li tc'o ba' a xi t'i go goz li ci ja je ni
"This boy for us was born; bad thing because we did was born. My child, you
n lai n la ya k'os tu ba' ni cł tcj ni tc'i ni n' ni hi djuñ go na 'ai
that one clouds water for I gave you birth," she said they say. "You, sun

10 ba' cinł tcj ni tc'i ni n' a ko go tu ba tc'us tci ne xonl ze ył ni
for you gave birth," she said they say. Then "Tobatc'istcini you will be called," she said

tc'i ni n' bi ja je hi tsi ts'unł gai xol ze do ni tc'i ni n'
they say. "Her child 'white head' will be called," she said they say.

a ko go me' i gos tan be do xi ta go nez da tc'i ni n' a ko go
Then baby six when months were sat up they say. Then

se bi be da xi ta go na di dza a ko go na ki dza da be da xi ta
eight when months were it stood up. Then twelve months were,

a ko go n tca' si li a ko go bi wo ye ba' i do al go jo si' di i
then large he became. Then her grandchild for him she sang. Good songs, four

15 ba' yi do al tc'i ni n' ai be' bi tc'i' go jɔ go ai yun la tc'i ni n'
for him she sang they say. That with to him good she did they say.

a ko go ai di' na di dza tc'i ni n'
Then that time he stood up they say.

a ko go bi k'a' ya gon la a ko go xwos naz kat yolt'o tc'i ni n'
Then his arrows she made for him. Then cactus it stood he shot they say.

a ko go da ył tsą tc'i ni n' a ko go bi k'a' de t'i n tca i go ya'
Then he hit it they say. Then his arrow little larger for him

ai yun la an ni ta xwoc yonł t'ok' bañ ka yo ts'e n kez tc'i ni n'
she made. Now cactus he shot. Through it it went they say.

a ko go bi k'a' n tca go ya yn la a ko go xwoc n tcai ai yonl t'ok
Then his arrow larger she made for him. Then cactus large that one he shot.

a ko go biñ ka yo ben kez an ni ta ci wo ye n jo na anl wot dla
Then through it it went. "Now, my grandchild, good. You are strong enough.

k'a di' a ko' dan wa he buñ ka' nl je' yul ni tc'i ni n'
Now there everything for it you hunt," she told him they say.

a ko go ku' de ya tc'i ni n' a ko nan ta' a ko go do n t'e yul-
Then there he started they say. There he looked over. Then he did not see-
anything.

5 tsa da dan jo go na dza a ko go la yo go na des dza a ko dlo' us-
Just nothing¹ he came back. Then another place he started. There mouse

ts'on se ya n ya yi neñ j a ko go n t'e ca' an t'e n zi a ko na des-
he came to. He saw it. Then, "What it is?" he thought. Then he started back.

dza ko wa yo na dza bi wo ye yul na gos ni' ci wo ye n t'e ci al-
Camp he came back. His grandmother he told. "My grandmother, something small

ts'is e bi na de xal i ge hi uc i yul ni a ko go ai dlo' us ts'on se xol ze
its eye. stays open all the time I saw," he said. Then, "That mouse is called,"

yul n nit' a ko go ai a ko al duc ni n nit' a ko go ba nan da'
she told him. Then, "That there I meant," she said. Then, "Go to it;

10 canl xe ko' nanl te yul n nit' a ko go a ko' na des dza ya n ya
kill it. Here bring it," she said. Then there he went again. He came to it.

ai Ge ai yi zes xi a ko go nai dez ne' ko wa yo di ko' al dic ni
There that he killed. Then he brought it home, camp. "This I meant,"

n nit' ai yi da tc'i yan ne a t'e n nit'
she said. "This one we eat it is," she said.

a ko go la yo go na des dza a ko ga' yan ya bit ts'a' na dil yot'
Then another direction he started. There rabbit he came to. From him it ran.

a ko go na des dza ko wa yo na dza a ko go ci wo ye n dec i
Then he started back. Camp he came back. Then, "My grandmother, I saw,

15 bi dja di ya xol tel hi hi hic 'i ci ts'a' na dil yot ni go bi wo ye
his ears wide, that one I saw. From me it ran," saying his grandmother

yul na gos ni' a ko go ai yi ci wo ye ga' xol ze be xi na' hi ai ye-
he told. Then, "That, my grandson, ga' is named. With it we live That one

ko' buñ ka na dn da' sunl xe yul n nit' a ko go a ko de ya ai
for it go. Kill it," she told him. Then there he started. That one

ya n ya a ko go bi k'a' ye yis ka bi zes xi a ko go nai des tj
he came to. Then his arrow with he shot it. He killed it. Then he started home-
with it.

a ko go ko wa yo nainl tj di al duc ni ci wo ye n nit' ai yi be
Then camp he brought it back. "This I meant, my grandson," she said, "this
with

¹ Literally, "just good," but often used with the meaning here given.

i xi na' a t'e da tci yan ne n jo ne a t'e yil n nit' a ko go an ni ta'
we live it is. They eat it, good it is," she said. Then, "Now

di n jo yo an t'i di da na yo n za yo bi xol ze hi gon li a ko
this well you are doing. This some distance far deer called lives. There

nan ta ai n jo ni a t'e a ko go ci wo ye tc'o 'ol bi l'a o donl to n-
look. That good it is. Then, my grandson, Douglas spruce under it do not-
pull it,

la' do da' le ga' ci wo ye hi ye' n tc'q ai bi l'a do na tcl'a da
do not, my grandson that not good. That under do not cut open.

5 gon ye yu an ne la' ci wo ye ni tc'i ni n'
Dangerous you do it, my grandson," she said they say.

a ko go a ku' de ya a ku ynl tsq n t'e ci tsj' bus ga' da yo vel
Then there he started. There he saw something tree dry carrying.

da yo vel i ai ynl tsq a ko go na des dza ko wa yo na dza a ko go
What he was carrying that he saw. Then he started back. Camp he came back.
Then

bi wo ye ynl na gos ni' ci wo ye tsj' bus ga' da yo vel hi hi hic i
his grandmother he told. "My grandmother, tree dry carrying that I saw,

na des dza ai da' ai yi ci wo ye la go ilj hi a t'e be' hi na a t'e
I came back." "Then that one, my grandchild, much price it is. With it we-
live.

10 bi ka dn a' ko k'a' n dzil go le' at dnt' tc'o t'o le a ko go a ko
After it go. His arrow strong hard one shoots." Then there

de ya a ko ya n ya a ko go tc'cl bun ne de ya n ya a xan ne go
he started. There he came to it. Then brush behind he went, near

a ko go yont t'ok yis ka' a ko go yi zes xj a ko go tc'o 'ol bi l'a
then he shot. He hit it. Then he killed it. Then Douglas spruce under it

q i dnl to' a ko go san ne he da t'e go ca' a ni la n zi go' a ko'
he dragged it. Then, "Old woman what for she says it," he thinking there

ni denl to a ko go ai Ge nail'a
he dragged it. Then there he cut it open.

15 a ko go da k'a dja anl i le go' tu is ki hn bi k'ez kat a ko go
Then, nearly all was done, water boy fell on him. Then

n jo go nail a a ko go bi ka di' tu go da' tcn na kat a ko go
good he cut it. Then on top water down dropped again, then

an ni ta ts'it dak' dez gal a ko nai li hn ynl tsq a ko go ci ka'
now up he looked. There maiden he saw. Then, "My husband,"

bl n nit' a ko go ai bi tci' ja dai dn nl a ko go des dzl ko wa ni
she said to him; then that its intestines only he took up. Then he ran. House

bi tc'i' des dzl a ko go na li hn bi ke' es dzl ci ka' bl ni go
to it he ran. Then maiden after him ran, "My husband," saying,

bi tc'i' dl woc a ko go ai yi tc'i' n ki des ka' a ko go di n'i
to him she shouted. Then that toward her he put on ground. Then this it is
go no doz si li a ko go da ya t'e n di a xan ne di' hul wot
gulches became. Then nevertheless close she was running.

a ko go ic ki hn na des dzil bi wo ye bi ko wa yo nal yot' ci wo ye
Then boy he ran again. His grandmother her camp he ran to. "My grand-
mother,"

n nit' n t'e ci ci ka' cu ni go ci ke' hul yot n nit' ci go ye ye do da
he said, "something 'my husband' saying to me behind me is running," he said.
"My grandchild, 'not'

5 n l d c ni n n'i da dal la hai yo hi o na ni tc'i ni n' a ko go ko ge'
I told you it is. Not much good which way you do," she said they say. Then
fire

bi t'a yo ya o wõn get' a ko ya o gonl ti a ko ya tc'in nes da
by in she dug a hole. In there she put him in. In there he sat.

a ko go de ti hi go da dil got' a ko go ai nai li hn ai ci ka i
Then little while down she ran. Then that girl, "This my husband

hai yo n nit' a ko go ni ka' doc i da n nit' da ko ji ci ka' ol yot'-
where?" she said. Then, "Your husband I didn't see," she said. "Right here my-
husband was running

la d c ni n nit' ni ka' do c i da n nit' ci ka' bi gon si n nit'
I say," she said. "Your husband I did not see," she said. "My husband I know,"
she said.

10 a ko go di hi bi ke' n nit' ko' ba ji' nes da ez liz a ko go da'-
Then, "These his tracks," she said. By the fireside she sat. She urinated. Then
there

'ai ge sit da a ko go a ko ya na go dn get' a ko go ic ki hn xai dñ-
she sat. Then in there she dug. Then boy she took out.

t'i' a ko go ic ki hn hi na di dza wa ji' xai ya
Then the boy stood up. There he came out.

a ko go nai li hn ci ka' bñ n nit' ci ka' bñ n nit' a ko go ci
Then maiden, "My husband," she said to him. "My husband," she said to him.
Then "I

tc'o'ol di di' na ti go be. ci ko wa le yñ n nit' n jo n nit' a ko go
Douglas spruce four places they bring it with I make my house," he said. "All-
right," she said. Then

15 na li hn ol yot' tc'o'ol nai ta la yo o na nal yot' nai ta la yo
girl she ran. Douglas spruce she brought a stick. Another direction she ran again.
She brought a stick. Another direction

o na nal yot' nai ta la yo o na nal yot' nai ta a ko go di di'
she ran again. She brought a stick. Another direction she ran again. She brought a-
stick. Then four places

le dn ts'i a ko go a ko ne' bi ko wa
she stuck them in a circle. Then in there her house.

a ko go yu ne' si ke a ko go c ki hn do bu go jo da a ko go ai
Then in they two sat. Then boy he did not like it. Then that

na lin hi don jo da a ko go do ya na ya da a ko go na li hn da tc'id-
girl was not good. Then he did not touch her. Then girl she wanted to do some-
thing,

di go 'a ne' ai c kin hi yi go si a ko go na lin hi ai bi go go li
that boy he knew it. Then the girl that her teeth she had.

a ko go c ki hn sai tc'il bu yi nes dok' di yi nes dok' ko'
Then boy sand brush with he stuck on. Four he stuck on. There

5 n yu dja a ko go na lin hi ba' al za a ko go yu nes tej a ko go
he put them. Then girl for he made them. Then he lay with her. Then

an ni ta yi go si go' ai yu la' a ko go ai da la'e nes dok ai yi
now because he knew it he did. Then that just one he made, that

ye' ya na di dza ai o yu nak' na ki o yu nak' ta gi o yu nak'
with he did it. That he threw in. Two he threw in. Three he threw in,

ai da bi ni i go o yu nak a ko go la' di i le' go' ai de t'i
that halfway he threw in. Then another four will be, that little

yi k'a nai ya' a ko go c ki hn bi tse' li gai ye nai dn 'a a ko go
it grinds up. Then boy his stone white he took up. Then

10 c ki hn bi tse' li gai ye be' na yi' nes ne' a ko go ai ge bi bij
boy his stone white with he knocked. Then there his knife,

dol gi ni bec be' bi t'a le dn ta di k'e go a gol ze' n nit' a ko go
obsidian knife, with inside he cut around. "This way, it should be," he said.
Then,

di k'e go djoc xol ze n nit' an ni ta ni nc ne' n nit' a ko go c ki-
"This way 'djoc' it is named," he said. "Now I marry you," he said. Then boy

hn n jo go nez da'
well he sat.

a ko go c ki hn be 'a hi bo' n 'i la go'¹ ai bi ya di xai dn j
Then boy his wife not liking him that her hairs four she pulled out.

15 a ko go tcj xa de ya a ko go a ko cac ai yin la di a ko go
Then wood she went after. Then there bears she made four. Then

bi ka' c ki hn i yu na gos ni' n la ge n t'e ci n jo le' a no li ni
her husband, boy she told, "Over there something good look like

na kai ni go yu na gos ni' a ko go c ki hn n jo n nit' a ko nel 'i
they are going about," saying she told him. Then boy, "All right," he said.
"There we will see,

n t'e ca' n nit' a ko go yu da ye tc'il bi yi ge n nit'
something," he said. "Then up there brush' inside," she said.

¹ Seems to contain *bo'*, "owl," the most feared and disliked of creatures.

a ko go a ku' dej aj a ko go ya n aj ai i ban go n jo' n sj
Then there they two started. Then they two came there, "That leather
good I think,"

n nit' n jo i ban auc le n zi lañ Ge ya dn ni ai ba n ca ko'
she said. "'Good buckskin I make' you think. As you please that I go to.

yu we yo da nal kit' a ko go a ku ni ya go dza di' bi tc'i' a di-
Yonder hill then there when I come here to them you shout.

dn nił a ko go ai bi da' n di cał a ko go a ko ec ki hn o ya
Then those in front of them I come." Then there boy came.

5 a ko go de t'i' da gos t'q' go nai li hn na da dul γaj n lai bi gañ' ge
Then little when time passed girl she hollered. "Over there on top hill

ec ki hn das da' hi n da xo dzınts n nit' yu xa yu xa yd n nit
boy who sits tear up," she said. "Yuxa yuxa," she said.

a ko go ec ki hn i dız ts'ą a ko go ec ki hn bi 'i bi tc'a i dai di-
Then boy he heard. Then boy his shirt, his hat he took off.

nił a ko go tsi' i got' dıł xalı hi bi tc'a' i k'e dn 'a bi 'i yi nai dnł-
Then stump black his hat he put on, his shirt he put on.

tsoz a ko go bi ne di go nes da
Then behind it he sat.

10 a ko go bi tc'i' tc'i des tel a xan ne go ba ts'unł tel a ko go 'ai Ge
Then to it they ran, near they ran. Then there

bi tc'i' na ts'unł tel in ts'e go' xı γoł i yonł t'ok yi zes xı bi k'i de go
to it they came. First which was running he shot. He killed it. Next one

k'a da la 'e ye yonł t'ok' yi zes xı bi k'i di go da la 'e ye yonł t'ok
arrow just one with he shot. He killed it. Next just one with he shot.

yi zes xı bi k'i de go da la 'e ye yonł t'ok yi zes xı a ko go ął
He killed it. The next just one with he shot. He killed it. Then all

an ni tą a ko si nił
now there they lay.

15 a ko go bi 'a yi tc'i' na di dza a ko go bi i nai dnł tsoz bi tc'a'
Then his wife to her he stood up. Then his shirt he took up. His hat

nai dn 'a a ko go ai Ge si zi a ko go bi 'a na di dil γaj yu xa
he took up. Then there he stood. Then his wife shouted. "Yuxa

yu xa n nit' ec ki hn n jo go n da xot ts'unł sol xe n nit' a ko go
yuxa," she said. "Boy well tear to pieces. Kill him," she said. Then

ec ki hn i dız ts'ą yuc di' n nit' i ku' i ban n jo ni hi sın nił
boy he heard. "Come," he said. "Here buckskin those good lie,"

n nit' a ko go yoc di' hil te'
he said. Then, "Come here."

20 a ko go a ko ya n ya do bıl go jo da a ko go n de' hi yi ts'a yo go
Then there she came. She was not pleased. Then the man away from

n ya a ko go bi t'cak' a ko go ai yi n'ise a ko y'ln nit i ban n jø
she stood. Then she cried. Then, "Those you make soft there," he told her.
"Buckskin good"

n ni 'n' a ko go na dn t'ac y'ln nit na dec t'ac ko wa yo y'lna t'aj
you said." Then, "Let us go back," he said. They two started back. Camp they-
two came back.

an ni ta n jø sili an' bi t'ci go ya
Now good it became, all continued well.

a ko go ic ki hn bi wo ye ai ge bi ko wa t'ci ni n a ko go bi wo-
Then boy his grandmother there their house was they say. Then his grand-
mother

5 ye na yo d'ik'it ci wo ye hai yo ca' dan wa he bi ke go ye' i' gon li
he questioned. "My grandmother, where everything dangerous lives?"

ni t'ci ni n a ko go gon ye yo gon li ni t'ci ni n a ko go di
he said they say. Then, "Where it is dangerous he lives," she said they say.
"This

na ge ga ni xol ze ai bi ke gon ye n de yi ya ni t'ci ni n a ko go
Nagegan' is called, that dangerous, man he kills," she said they say. Then,

hai yo gon li ni t'ci ni n n za yo gon li ni t'ci ni n' na koz e
"Where does he live?" he asked they say. "Far he lives," she said they say.
"North

bi 'a yo go li ni t'ci ni n' n jø a ko di ca ci ni tci ni n' ai
under he lives," she said they say. "All right, there I go," he said they say.
"That

10 a' ni hi dan wa ban ca ni t'ci ni n'
I mean. All I go to," he said they say.

a ko go la'i del'git xol ze ni t'ci ni n' do ba na t'ci ga da n de'
Then, "Another, Delgit is called," he said they say. "You can't get close.
Man

nail tset ni t'ci ni n' a ko go lai'i na k' d'it ge di xol ze ni
he kills," she said they say. Then, "Another Nako'dilgedi' is called," she said
t'ci ni n gon ye yo gon li k' na da t' i yu bi ko wa ni t'ci ni n'
they say. "A dangerous place he lives. Fire where it stands up⁴ his house," she-
said they say.

lai'i tse da' ke il es i xol ze gon ye yu das tin ni t'ci ni n' di
"Another 'stone who kicks' is called. Dangerous place he lies," she said they say.
"These

15 a' n ni dan wa bi ke gon ye n ne nail tset a' ni ci wo ye ni t'ci i
you speak of all are dangerous. People they kill I mean, my grandchild," she-
said they say.

¹ bi ke go jo ni, means "good fortune." The stem -ye' refers to "danger."

² "Kills with his eyes."

³ "Light every way," was the etymology given.

⁴ Where smoke ascends.

ni n n jo dañ ga ban ca ai yi ni tc'ini n' a ko go ai ał nil xoł-
 "All right, all I go to those," he said they say. Then, "Those all I will-
 enumerate for you."

tak' ni tc'ini n' a ko go ci wo ye ni i ze' n jo ni gon li a
 she said they say. Then, "My grandchild your medicine good you have, that
 tc'o neł e ni tc'ini n' a ko go bi tc'i' go n ye dan wa' da dñ ni-
 you take," she said they say. Then, "To them bad all four of them,

t'e go a ko go ai ban ca dñ ni
 then those I go to I say."

5 a ko go a ku' de ya a ku' bi tc'i' yu hi yał a ko go ai na ke-
 Then there he started. There toward he was walking. Then that eyes he kills
 ya ne bi ko wa ya n ya bi tc'i' yu a xan ni go goc k'az ni go co gac ci
 his house he came to. Toward it near cold wind blow

yil ai y n la a ko go na ye ya ni bil i' dji bi na dez 'i ni ai das-
 with he made. Then Nageyani his pets four those which look about him those
 being frozen,

dli go do na da yał da' a ko go ya n ya ył xa a ya a ko go bi li'
 they did not see him. Then he came to him. He came in. Then his pets

tsj' be' xai yi' dais tsaz a ko go na ge ya ni da bi neł i a ko go
 stick with he hit. Then Nageyani he looked at. Then

10 bi ni' an na na dñ a ko go bi i ze' ye na di yoł go' n jo na na dle
 his mind became none for awhile. Then his medicine with when he blew, good
 he became again.

a ko go l'ij dji bi t'a sun nił go' a ko go yi tc'i' de nil kat' a ko go
 Then snakes four inside his shirt were lying, then to him he threw them in fire.
 Then

bi tc'i' da des tał bi na o da xes tc' d a ko go an ni ta' bin na et di
 to them they burst. Their eyes they flew in. Then now their eyes were none
 sil i a ko go bi bij dı xı i yi ta y n ta dan wa' nais tset a ko go
 became. Then his knife black he stuck among. All he killed. Then

na des dza ko wa yo na dza a ko go bi wo ye ył na gos ni' ci wo ye
 he started back. Camp he came back. Then his grandmother he told, "My grand-
 mother

15 ai na ge ya ne na sıl tset n jo ci wo ye ai k'e go' n jo
 those Nageyani I killed." "Good, my grandchild, that way is good."

an ni ta' ci wo ye na des dza hai yu dil git gon li n za yo go li
 "Now, my grandmother, I am going again. Where Deloit lives?" "Far away
 he lives,"

ył n nit' a ko go ni' xa gol get' Ge¹ go' li do da djol le' a t'e da n jo
 she said. Then ground flat by he lives. One cannot get to him." "All right,

¹ "Where it has been dug out" seems to be the literal meaning; perhaps a wallow is meant.

ban ca ci wo ye die ni a ko de ya a ko go a ko' de ya n za yo
I will go to him, my grandmother, I say." There he started. Then there he started.
Far away

ni' xa yol Get Ge siz zi a ko go yul tsa xa go' ac ne' xe' e n zi
ground flat he stood. Then he saw him. "How shall I do?" he thought.

a ko go na' d' i' di 'i' an di bi tc' i' xal wot' co yul n nit'
Then gopher his hole this to him came out. "Co," he said,

ac ki hn yul n nit' n tel a bi ya sun da yul n nit' da' n lai siz zi ni
boy he said to. "What reason you sit?" he asked. "Just over there who stands

5 xa go' ta' a djo le n sj n nit' a ko go ci le n nit' n la le ya dn ni
'how (?) shall it be done' I think," he said. Then, "Me always," he said.
"Well, as you say,"

n nit' ban ca ba nac dal e n nit' dza sun da di t' i' hi ji'
he said. "I go to it, I always go to him," he said. "Here sit little while."

a ko go yo wi ya o nal wot' a ko go ai dl gat nez ti a ko go
Then right in he ran again. Then that Deloit lay there. Then .

de t' i' hi go ai di hes na a ku ya dez i a ko go na nes ti a ko go
little while that one he got up. In there he looked. Then he lay down again. Then

an ni ta nail li di nal wot' a ko go ac ki hn n nit' di go il ka'
now gopher ran back. Then, "Boy," he said, "four ways one on the other

10 go de get' bi gac t' a ge xa di k' i a ko go de ni dje ko' ni lat ni xal
I dug holes. Under his arm I cut off hair." Then, "Build a fire. Fire make burn;
your club

n jo go yinl tcj an ni ta' yu ne' o dn nal yul n nit' a ko go ai
good make red hot, then in go," he told him. Then that

bec n du' a ko ne' ol wot'
knife hot in he ran.

a ko go bec ye yainl get' a ko go na dil yot' a ko go bi de
Then knife he stuck in. Then he got up. Then his horn

da la' hi go i' an ne ye xai n dziz a ko go na ki go i' an ne ye xai n
just one tunnel he tore out. Then the second hole he tore out.

15 dziz a ko go ta go' i' an ne ye xai n dziz a ko go di go i le' go'
Then the third hole he tore out. Then fourth it will be

bi ni yo daz tsa a ko go yi zes xi
its middle he died. Then he killed him.

a ko go bi ka ye ai yun la bi got' ai yun la bi dil ai yun la a ko go
Then his hide he secured. His knee he secured. His blood he secured. Then

ko wa yo na des dza ko wa yo na dza ci wo ye dl gat zel xi n nit'
camp he started back. Camp he came. "My grandmother, Deloit I killed," he
said.

a xi ye' ε ci wo ye n nit' a ko go ci wo ye i ka ye ca' nail tsoz
 "Thanks, my grandchild," she said. Then, "My grandchild, hide to me give,"

ni go i dec jɛj
 saying she danced.

a ko go ci wo ye xai yu ts'ε da keles i go li n nit gon ye ci wo ye
 Then, "My grandmother, where Tsedakeles lives?" he asked. "Dangerous,
 my grandchild,

tse nan ne doz il ni ge das tj bi'la yo bi ja je sun ndl bi k'ε go
 rock bluff in middle he lies. Under him his children are. On it

5 das tj da'ai ge da la' hi go tc'un na tun ai ge da tc'i di ya yo go
 he lies up. There just one place trail by is. There if one gets up,

bi'la yo ya q ko ts'd tal n jo bi tc'i' de ya a ko' de ya ai ya n ya
 under he kicks one over." "All right, to him I go." There he started. That one
 he came to.

tse nan ne doz il ni ge tc'i i tun' xas tj¹ a ko go tc'es ko si yi tc'i'
 Rock bluff middle trail by, old man. Then squirrel to him

nai nez int' a ko go yon tal a ko go da t'ε ci li' xon tal yɔ n nit'
 he sent. Then he kicked it. Then, "Why my pet you kick?" he asked.

da' hi ya yo ac t'i n nit' a ko go dlq ε tco' li k'ɛ ji a ko' nai nez-
 "Just when I am tired I do that," he said. Then rat spotted there he sent.

10 int' a ko go yon tal da t'ε ci li' xon tal yɔ n nit' a ko go l'ε
 Then he kicked it. "Why my pet you kicked?" he asked. Then snake

yi tc'i' yai yɔ n t'ε a ko go be nes ts't' ai yi n nit' a ko go na di dil-
 to him he threw. Then, "I am afraid that one," he said. Then he tried to kick-
 it away.

taz a ko go bi bij ye' yiz kaɔ bi tsi ya ye a ko di tse nan t'i'
 Then his knife with he cut, his hair below. There this stone wall

yo wi ya q go' da' na des dza yi zes xi go' ko wa yo na dza ci wo ye
 over when he knocked him he started back. Having killed him camp he came back.
 "My grandmother,

tse da ke il es i zel xɛn n nit' bi ɔ ye yɔ na gos ni' n jon bil n nit'
 Tsedakeles I killed," he said. His grandmother he told. "Good," she said.

15 a ko go ci wo ye hai yo na kq' dɔ ge di go li n nit' a ko go
 Then, "My grandmother, where Nako'dilgedi lives?" he asked. Then,

gon ye yo go li kq' na da t'i yo go li yɔ n nit' a ko de ya ban ca
 "A dangerous place he lives. Fire where comes up he lives," she said. "There
 I will go. I will go to him,"

n nit' a ko go a ko de ya a ko go a ko ya n ya a ko go yes da
 he said. Then there he started. Then there he came to him. Then he was sitting-
 against something.

¹ Probably *das tɛ* "he lay," as 1.4 above.

a ko go hn du i ban ya ic ki hn n tel a bi sunl da n nit' n lai
Then wildcat came to him. "Boy, why you sit against it?" he asked. "Over there
xa go a djo le n si yul n nit' a ko go uc ki hn l'el la nil t'a yul n nit'
'how it will be' I am thinking," he told him. Then, "Boy, firedrill make like-
arrow," he told him.

a ko go l'el di nai dn nil bus ga hi a ko go di wa yo nul t'o'
Then, "Firedrills four bring, dry ones. Then this over there shoot."

yul n nit' di yo nul t'o' yul n nit'
he said. "Four ways shoot," he said.

5 di yo yi des t'ok a ko go na ko dul ge di a ko' yunl tsa a ko
Four ways he shot. Then Nako'dilgedi there he saw it. There

yil te nal yot' la yo na yil te nal yot' la yo na yil te nal yot' la yo
he ran to it. Another way he ran to it again. Another way he ran to it again.

Another way

na yil te nal yot' a ko go xin ya da' yi te'i' de ya a ko go n za di'
he ran to it again. Then when he got tired to it he started. Then from afar

bo yi' ts'i zunl gai ca no ya' ga' n nit' a ko go uc ki hn na ko di-
he called his name. "Ts'iznlgai, to me let him come,"¹ he said. Then, "Boy,
"Nako'dits'lyl"

ts'i yi ca no ya ga n nit' a ko go la t'ac n nit' n jo n nit'
to me let him come," he said. Then, "Let us two come together," he said. "All-
right," he said.

10 a ko go lan aj a ko go ci ko wa yo n nit' no'' n nit'

Then they came together. Then, "To my house," he said. "All right," he said.

a ko dej aj bi ko wa yo nez ke xa t'e wa an t'i yul n nit' li zin de
There they two started. His house they two sat. "What for you do it?" he
asked. "Let us kill each other,"

yul n nit' n jo n i da n ts'e yul n nit' n jon n nit' a ko go i tsi'
he said. "All right, we will eat first," he said. "All right," he said. Then meat

bi bij i xai an nul a ko go i ya tsuz ts'unl gai ai do yi ya da' a ko go
his knife he took out. Then he ate. Tsuzts'unl gai that one he didn't eat. Then

al n la le n nit' a ko go da t'in yo le n nit' go da t'i yo n 'aj
"All, come," he said. Then "It will be outside," he said. Outside they two came.

15 a ko go da anl la bec dol yi ni hi' go li a ko go ai dai anl la bi tsi-
Then both knives obsidian they had. Then those both on his head

t'a' das da hi na gol ni' i go li ni i t'se filonit' ni' n nit' ni'
which sits tells him they have. "You first," they told each other. "You," he said.
"You,"

n nit' a ko go tsi ts'unl gai bi tsi t'a ge das da hi bi na gos ni'
he said. Then Tsits'unl gai on his head which sits told him,

bi tc'o yoc 'o' yu ne' bi ganl get n dit'
"His shadow in you stick," it said.

¹ Respectful address as between relations-in-law.

a ko go na ko di tsi yi in ts'ε yi γainl Get k'i di go tsi ts'unl gai
Then Nako'ditayl first he stuck. Afterward Tsits'unlcal

bi tc'o γoc 'o' yo ne' yi γainl Get' a ko go lɛz es di' a ko go tsi ts'unl-
his shadow in he stuck. Then both are dying. Then Tsits'unlcal

gai in ts'ε' na di doz a ko go bi i zε' n jo ne xun na hi' yi ya
first got up. Then his medicine good life giving he ate.

a ko go n jon nas dlj a ko go tsi ts'unl gai de dak' a na nil go'
Then good he became again. Then Tsits'unlcal up he lifted a little

5 bi bij ye' yi zes xj
his knife with he killed him.

a ko go na des dza ko wa yo 'na dza ci wo ye na ko dɛl ke di
Then he started back. Camp he came back. "My grandmother, Nako'dilkidi

zεl xj n nit' n jo a xi ye'ε di nigos ts'an bi ka' ba'na gon l'ok n'j
I killed," he said. "Good, thanks. This earth on those who used to make trouble

ɔl hɛn γa k'a di n jo silj ai nigos ts'an bi ka' go jon silj
all you killed. Now good is become this earth on. Good is become.

a ko go tsi ts'unl gai xonl zε n'j ci wo ye nai yi nes ga ni xonl zε do'
Then Tsits'unlcal you used to be called. My grandson, Naiyenezgani you will be-
called."

10 k'a di a ko ɔl
Now this all.

NAIYENEZGANI.¹

ɔl k'i dɔ' tc'un ni go de ya' tc'ini n a ko go n de' a gol ne dɔ'
Long ago they say it began they say. Then people when they were to be made

go de ya tc'ini n nigos ts'an ya dɛl xɛl bi gɛ gɛ n ne' da lai ε
it became they say. Earth sky dark between man one,

εs ts'an ε da la'ε goz lj tc'ini n a ko go ai tc'o ba' a ti tc'ini n
woman one, they were they say. Then that poor thing it was they say.

ai εs ts'an na dle ce xol ze tc'ini n la' i na' yi' nes gan ne xol ze
That Ests'unnadiehi is called they say. One Naiyenezgani is called.

15 a ko go bita' do yi go si da' tc'ini n bita yi ka na o dɛl ket'
Then his father he did not know they say. His father for him he asked

tc'ini n xai yu ci ta go li ni tc'ini n n za yo go lj ni tc'ini n
they say. "Where my father lives?" he said they say. "Far he lives," she said
they say.

a co ba dn naɫ ni tc'ini n gon ye ni tc'ini n n jo ni tc'ini n
"Impossible to him you go," she said they say. "Dangerous," she said they say.
"All right," he said they say.

a ko de ya ni tc'ini n
"There I go," he said they say.

¹ Told by Albert Evans. For a free translation see pp. 36-41 above.

yi tc'i' de ya tc'inin na'ule ya nya tc'inin bi'ul yi ta
Toward him he started they say. Splder he came to they say. Her threads
among

des tal a ko go t'a ji' na dza tc'inin a ko go da'ai bi kec k'e
he tripped on, then back he started they say. Then that place on his tracks

na dza a ko go ai bi'ul yi'ta na des tal a ko go fo bi yi'
he came back. Then that her threads among he tripped again. Then grass in

bi gan be na go dn zit a ko go na'ule bi'an ya nya go bi tc'i'
his fingers with he felt around. Then spider his hole he coming to, to him

5 xal got' ci nal le n nit' xa yo dn ya a ko go ci ta bi tc'i' de ya
she came up. "My grandchild,"¹ she said, "which way are you going?" Then
"My father toward I go."

go ye yu go li ku ci ku wa yu ne' o na' a ko go yu ne' o nya
"Where it is dangerous he lives. Here, my house inside come." Then inside he
went.

bi ko wa yu ne' yi tc'i' ya ti' a ko go ya na gol ni' n ta gon ye yo
Her house inside to him she talked. Then she talked with him. "Your father where-
is dangerous

go li da ya t'en di na na goc ni' bi ko wa hi bi tc'i' din go li ke'
he lives nevertheless I will tell you about it. His house to it four ways one after-
the other

a gon t'e bi tc'i' den ya yu go da'a na di' hi na da' bi tsi' ke hi
there are to it you go. Over there far away if you come his daughter

10 da ni do set ni tc'inin
she will see you," she said they say.

a ko go ya nya bi la' da n na di' bun tsa ci nag ge ya l n nit'
Then he came there, his sister from afar saw him. "My brother walking,"
she said.

a ko go n nag ge da t'e hi da' ci nag ge dic ni hai yo la n nag ge
Then "Your brother, what (do you mean)?" "Well, 'My brother,' I say." "Who
your brother

a ni n nag ge et di ci nag ge no xan ya dic ni a ko go ai na yu-
you mean? Your brother is none." "My brother has come to us' I say." Then
that one she questioned.

di k'it ci ta ba ni ya ni do be go sun da ni ta da' ci ta ku go li
"My father to him I come," he said. "I do not know your father." "But my-
father here lives

15 tc'un ni ai bi ya act'i n jo ni ta go li leñ ke ku sun da n ta
they say. That because of it I am" "Well, your father lives here perhaps. Here
sit down your father

na da' k'at
he comes back soon."

¹ "Son's son.

a ko go bi ta na dał go bi ke' yuñ tsą ko ji' xa din o ya la
Then his father when he came his tracks he saw. "Here who came?"

ni tc'ini n n ne' do la' da hi t'i da da' ko ji' o ya la dic ni
he asked they say. "Man not any we see." "But 'here he came' I say;

ko bi ke' ic' i n jə ga dn ni do dac t'i da n ni n' n ye' ne li ni hi
here his tracks I see." "Well, as you say 'I don't do anything' you said; your son
'I am' who says

na n ya ku sit da wa yoñ wa do xa k'i da n ni n ga dn i bi go zi
comes to you. There he sits. There 'I don't do anything' you said." "Well, let us-
find out."

5 a ko go bi na t'o nai dn ne' na dos tse' yi yi ne' a ko go yi di-
Then his tobacco he took it up. His pipe he filled. Then he lighted it.

huñ la' a ko go bi ye' ya iñ ta a ko go nais t'o di dn uz t'o anł
Then his boy he gave it to. Then he smoked. Four times he drew smoke. All

es dñi¹ a ko go ą ą a ni n go hi le' ni tc'ini n
was gone. Then, "ą ą pretty nearly," he said they say.

a ko go bi ye' tu dđ xl e di ji' si ka tc'ini n a ko go bi ye'
Then his son water dark four directions lies they say. Then his son

djñ go na 'ai xa na da' ji' ya yuñ go' a ko go ut ts'os bi ka hi
the sun toward the east he threw him there. Then soft feather male

10 nas dli go bi tc'o woc 'o' di yi nan el got' a ko go ą ą a ni go hi le'
he turning into to the place of his shadow he came to. Then, "ą ą nearly,"

n nit' tc'ini n a ko go la ci' ya na d go' a ko go ut ts'os nas dli
he said they say. Then south he threw him. Then soft feathers he became

bi tco woc o di ye nan el got' a ko go ą ą an ni go hi le' a ko go tu
to the place of his shadow he came again. Then "ą ą pretty nearly." Then water

dđ xl si ka ą ai yi la a ko go dol yi ni nes t'an be da del ko'
dark it lies all he did. Then obsidian seeds he asked the name of.

a ko go yot tak' tc'ini n do la' yiñ si da tc'ini n a ko go da kec-
Then he named them they say. Not one he missed they say. Then the last one

15 k'e yo mo' das da hi do xa yo ji da ci hi n t'e bi ya nans t'i do
owl which sat there, "I am not going to name it so. I it is because I am,"

n nit' tc'ini dn a ko go ą ą da ni ci ja je la' n jə n nit' tc'ini n
he said. they say. Then "ą ą truly my son, good," he said they say.

a ko go tu dđ xl i si ka ai ye hai den la tu dđ xl i si ka hi
Then water dark it stands that with he treats him. Water dark which-
stands

ye da dđ ni go' n ne k'e go ai yuñ la a ko go ko wa at ts'us e yan-
with when he touched him with his hand like a man he made him. Then house
small he built for him.

¹ Also recorded as d.ñt.

gon a a ko go a kon ne' bi tsi ził ya a gon la a ko go bi gan ya
Then inside his hair for him he made. Then his hands for him

'a gon la a ko go bi la gan ya a gon la bi ke ya a go la a ko go
he made. Then his finger nails for him he made. His feet for him he made. Then
bi ke gan ya a go la anł ez li
his toe nails for him he made. All were.

ci ja je ka di' n t'e xant'ici ni tc'inin cita li xact'i njo
"My boy, now what you want?" he said they say. "My father, horses
I want." "Well,"

5 ni tc'inin li la' nan na dict'e ni tc'inin
he said they say. "Horses some I will bring for you," he said they say.

a ko go li dı xdi go da tınt'e n ko' ci ja je ni tc'inin da' ai
Then horse black he brought down. "This one, my boy," he said they say.
"But that one

do da' ni tc'inin lai'i ciki da'ai ja cili' ni tc'inin da' lai'i
not," he said they say. "another." "My kin, only that one is my horse," he said
they say. "But, 'another'

dic ni njo ni go da na nas dza
I say." "All right," saying, he went back.

li hi tso ge go da tc'ınt'e a ko go ci ja je ko' li n nıt da'
Horse sorrel down he brought. Then, "My boy, here horse," he said.
"But

10 ai do da ni tc'inin ki yi xa di la li xol ze di la' ai ac'i da'
that one not," he said they say. "Kin, what one do you mean? Horse is named.
This is. That one I have." "But

lai dic ni ci ki njo a dni a ko na des dza ni go
another I say." "My kin, well, as you say," there he started back saying.

bec li gai ye go da tc'i dol jak' bi ka' go da tci tin li hi gai ye
Metal white down he brought one, on it down trall horse white

go da tcınt'e n ko ci ja je n nıt' do da ai yi ki yi da' anł
down he brought it. "Here, my son," he said. "Not that one." "Kin, just all

ez li ni' n li bi ka de ya n njo a dni bi ka na des dza
it is," he said. "Your horse for it I came." "Well, as you say." For it he
went back.

15 bec do l'je bi ka' go da tc'i tin ai di' li do l'ji go da tc'ınt-
Metal blue on it trall down there horse blue down he brought.

t'e ko li ył n nıt ai yi n nıt ai at dc ni ka di' n na des dza
"Here horse," he told him. "That is the one," he said. "That one I am talking-
about. Soon, I will start home,"

ył n nıt' njo n nıt' da'ai' ja cili' ni' na dn da ga dni de t'aj
he said. "Very well," he said. "Only that my horse you you go home as you-
say." They two started away.

a ko go yil dej aj a ko go ya it ni' yil daj aj a ko go ya k'os
[Then with him he went. Then in the middle of the sky with him he came.
Then cloud

dɪl xɪl go at dɪl dai hɪs t'ə a ko go xa dɪl ɟɛ bil go da tɛ'i nol l'ɟ
 dark he covered him with. Then lightning with down he shot him.

a ko go bil naj nol l'ɟ n xol ze' a ko go ni gos ts'an bi ka' n ke-
 Then Bilnajnoll'ɟn was his name. Then earth on it he alighted.

na dza

a ko go bi wi ye sɛt da yo na dza a ko go bi wi ye bil go jɔ
 Then his grandmother where she lived he came back. Then his grandmother
 was glad.

5 a ko go bi wi ye ba' e do al go jɔ sɪ ba' e do al a ko go bi wi ye
 Then his grandmother for him sang. Good song for him she sang. Then his-
 grandmother

nɪ tɛ go ba ya l'ti'
 well for him prayed.

ci wo ye ni tɛ'i nin ɛn ku be'i hit' na hi go li ni tɛ'i nin n jɔ
 "My grandson," she said they say. "Over there that which we eat is living."
 she said they say. "Very well,"

ni tɛ'i nin lu s tɛo ya n ya yi zes xɪ a ko go bi wo ye ya i ni tɪ
 he said they say. Woodrat he came to. He killed it. Then his grandmother he-
 brought it to.

ai yi ci wo ye ni tɛ'i nin a ko go na go des dza ga' ya n ya
 "That one, my grandson," she said they say. Then he started away again. Rabbit
 he came to.

10 yi zes xɛn a ko go nai des ti ko wa yo a xan ne go n yinl ti bi wo ye
 He killed it. Then he started home with it. House near he put it down. His grand-
 mother,

ɪl na gos ni' ci wo ye ni go bi dja n tel hi hi sɛl xɪ ni go bil na-
 he spoke to. "My grandmother," saying "Its ears being wide I killed," saying,
 he told her.

gos ni' ai yi ci wo ye be'i hi na' hi a t'e
 "That one, my grandson, we eat it is."

a ko go na go des dza bi ya n ya yi zes xɪ a ko go tsɪ' tɛ'o 'ol
 Then he went away again. Deer he came to. He killed it. Then tree Douglas-
 spruce

bi l'a i zes xɪ a ko go na des dza na dza kɔ wa yo bi wi ye yɪl na-
 under he killed. Then he started back. He came back. By the house his grand-
 mother he spoke to.

15 gos ni' ci wo ye tsɪ' his ga' da yo ɟɛl zɛl xɪn ai yi be'i hi na a t'e
 "My grandmother tree dry carrying on his head I killed." "That one we eat
 it is."

a ko go bi jan tɛ'o 'ol bi jan yɪl n na a ko go bi ke dn ni go'
 Then girl, Douglas spruce girl he married. Then not liking him

cac dɪi ba' yɪn la n wa yo n jo ne hi na kai yɪl n nit' hai yo
 bears four for him she made. "Over there good ones are walking," she said.
 "Where?"

ni yo da ɟɛ n jɔ ban t'ac
 he asked. "Above here." "Well, we two will go there."

a ko go a ko yil dec aj yan aj n la' hi 'i ne yil n nit' hai yo
Then there he went with her. They two came there. "There you see it," she
said to him. "Where?"

n la dil xli n tca 'i yil n nit' n jō bi ya yo de ya de t'i hi go
"There the black ones, the large ones," she said. "Very well, behind the hill I-
will go, after awhile

ko di' bi te'i na di nel yoc a ko go ci te'i' de ka nas tset' a ko go
here to them shout. Then to me they will run. I will kill them." Then

de ti hi go yi te'i' na di dil yaj
after a while to them she shouted.

5 a ko go cac tsi des tel a ko yi da' n ya bi k'a' go li go bd ti'
Then bears ran. There facing them he stood, his arrow having, his bow

(d ti) go li go a ko go bi te'i' ts'ol tul a xa ni go yonl t'ok la'
having. Then to him they were running. Close he shot them. One

da la'e yus ka i ki di' go' la' na yus ka i ki di' go la' na yus ka
just one he hit. The next time one he hit again. The next time one he hit again.

a ko go ta gi da bi ya nas tset
Then three, all he killed.

a ko go bi a ni hi tcak a ko go ai yi al ni n ai a t'e a ko go
Then his wife cried. Then "These' you told me; these they are." Then

10 da xa di ile ile' n ni n da ga ten di hi tcak a ko go da'a ku
"Easy tanned skins are made' you said." Nevertheless she cried. Then right-
there

sin nil da' na des t'aj kō wa yo yul na t'aj
while they lay they started back. By the house he came with her.

a ko go bi 'a i sit da' da' dec ye bi bi ka ol je da' bi'a it la-
Then his wife while she stayed there he went hunting. Deer for while he was-
hunting his wife pumpkin flowers

ta go ts'u hi xa de ya a ko go goł dil is hi na bi dnt ti
she went for. Then Gollisi took her away.

a ko go n de' na dza bi 'a ni da di' hai yu ca lan ni zi a ko go
Then man came back. His wife was gone. "Where is she?" he thought. Then

15 a ko de' ya da' k'e yo bi ke' yul tsā bi ke' goz la' na ki go yo-
there he started away. The garden her tracks he saw. Her tracks were there, two.
Further over

we yo na des dza bi ke' na yil tsā
he went. Their tracks he saw again.

a ko go na des dza bi wi ye ya na dza ci wo ye n nit' te' i ni n
Then he started back. His grandmother he came to. "Grandmother," he said
they say,

de ya xai yo ci do woc 'i da n di' de ya a ko go a ko de ya bi sul
"I am going, where I do not know," he said. He started. Then there he went.
His flute

i dil dai dn t̄a da la 'ai go dzil das t̄a yo n ken ya a ko bi 'a ni
 he carried with himself. Just one mountain where it forms a ridge he came down on.
 There his wife

bi ke' ynl̄ ts̄a n de heł do' bi ke' ynl̄ ts̄a
 her tracks he saw. Man too, his tracks he saw.

a ko go sul t̄t dil da na is t̄a a ko go na ki da nal k'ld yo n ke-
 Then flute he went with. Then second where there is a ridge he came down-
 again.

na na dza a ko go bi 'a yi ke' na yul ts̄a n de do' bi ke' ai ge
 Then his wife her tracks he saw again. Man too his tracks there.

5 a ko go xac ke
 Then he was angry.

a ko go sul i dil da nai is t̄a ta go nai'o' a yo n ke na na dza a ko
 Then flute he traveled with. Third place, where it stood he came down again.
 There

bi ke' ynl̄ ts̄a
 her tracks he saw.

a ko go bi sul i dil da nai is t̄a d̄i go na yo 'ai yo n ke na na dza
 Then his flute he went with. Fourth place where it stood he came down again.

a ko bi ke' ynl̄ ts̄a
 There her tracks he saw.

10 a di yo ge da ni' n ke nya n de go li yo bi to' i' de ya a xan ne go
 Up from there on foot he came. Man where he was living to him he started.
 Near

ya n ya a ko go n ne' go li yo nya n ne' da 'ai e bi k̄o wa ya n ya
 he came to him. Then man where he was living he came. Man that one his-
 house he came to.

a ko go l' e' goz li n ne' do la' bo i da
 Then night was becoming. Man not one he saw.

a ko go n ne' ya n ya bi ts' i' i hi yi des 'a n ne' b̄l na da gol ni'
 Then man he came to. His daughter he sent. "People tell them,"

yul̄ n nit' a ko go da bi ya il na gos ni' n de' da bi ya ni xes kai
 he told her. Then all she told. People all came there.

15 na da il t'o yil̄ n nit' a ko go na t'o do nai di le a ko go an ni ta
 "Let us smoke," he said. Then a smoke they prepared. Then now,

il na gos ni' n de' can ya d̄ n nit' ai yi n j̄o da dn nit' xa din go
 they talked to one another. "Man came to me," he told them. "That is well,"
 they all said. "From which way

n ya ci dail̄ n nit' go tał ba ko wa di da bi da' d̄j̄n go na 'ai bi l' ul
 did he come?" they asked. "From Gotalbakowa this morning the sun its beams¹

¹ Literally "its strings."

xa na doz da' de ya n n nit' ci ki yi do ni' n na ya da lañ k'è n za le
when they streamed out I started, he said. "My kin, he did not walk on the ground;
it is far,"

n nit' tē li tco'¹ xas t̄j ye hi
he said, Chicken Hawk old man.

a ko go ci 'a et di ai bi ya act' i ai yi ko sut da no xa xoz ba
Then "My wife was not, that because I am." "That one there he lives, he-
wins from us.

n de' aṅl no xa xoz ba dan te ci ni' n la le no xi djo ni da' ai do-
People all he wins from us. Perhaps you, come, help us." "That I am not here-
for that purpose;

5 bi ya act' i da na ci dn' ok' go act' i n jo a ni da ya t' en di ci ts' i-
I have other business I am." "Well," he said "anyway, my company

la da aḷ ca xoz ba dan t' è ci² nan noc ka
all he won from me. Some way I beg of you."

n jo yis ka bigos zi yis ka ta t' è a go le tsj' dji xa do ka
"Well, tomorrow we will find out. Tomorrow sweathouse make. Sticks four-
kinds bring.

nai jonj a' l ne' a ko ne' go jo sj xa di ta a ko go tsj' be' i di ka'
Najonc poles make. Inside good songs we will sing. Then sticks we will play-
with

al ne a ko go be is ka bi na jonc bal za ta t' è xo ne' è do aḷ na ki-
make." Then they play with najonc poles they made for him. In the sweathouse
he sang. Twelve

10 za da xai dn' a aḷ al za
he sang. Everything was made.

yis ka hi ge d̄jn go na' ai bi l' ul xa no doz da' na des dza na-
The next morning sun its beams when they streamed out he started back
where they play najonc.

jonc k' è yo a ko go ni bi ji' nai yi nes yan ni xol ze la' i go l̄l s hi
Then his name Nalyenezganl was called. The other one Goldsi

bi ji' a ko go dzl das ta di dil yac a ko go bi not cil ni go
his name. Then mountain where it stands he shouted. Then he shouted saying.

dai nec cil a ko go ce le n ya la' n nit' ni yan' n nit' da xa o co le
He made him stop shouting. Then "Cele, he has come," he said. "I have come,"
he said. "Let us play,

15 ce le da' do n t' è bai de jonc da ce le i dnl jonc no' n ne' wai-
cele." "But not anything is I play with ." "Cele, we will play." "Well, people
all those

¹ "Hawk, catches chickens," was informant's comment. In several other places "yellow-tailed hawk" is mentioned in addition, (pp. 258). Pelican has been used, based on descriptions, and is probably the correct rendering.

² Perhaps, "you are some kind of a person," is the meaning of the word. It was explained that because he came so far in a day they knew he had supernatural power.

³ "My antagonist" in a game.

da wa' ba di conc ci hi i ki di go do let
we will play for them. Me the last time it will be."

a ko go i de conj a ko go ba se bi tci' yic lic a ko go ba se
Then they began to play. Then the hoop its nose he hit. Then the hoop

il ke xes ta n la yo tcil bi yi yo ne' o tag a ko go xe' n nit da t'e
broke apart. Over there bushes right in it ran. Then "Xe'," he said. "Why

ci ba se xonl lic n nit' xe' da don nit' n na jonc n tcon' la n de'
my hoop you hit?" he asked. "Xe'," he said. "Your pole is bad. Man

5 bun na conc ya tele ni go bi na jonc xa yin nil n jo ga dn ni
his pole this sort," saying his poles he took up. "Well, as you say."

a ko go na yi nes gan ni bi na jonc ye' i de conj go lil is hi ba go-
Then Nalyenezganl his pole he threw with. Goldsl he beat.

nes na xa la' ce le ca go nunl na cut tsul la da il ni yo na ni nil
"Oh! cele, you beat me. My company half I bet again."

yil n nit' n jo n nit'
he said. "All right," he said.

a ko go yil na dec joj gol lil is hi ba na go nes na a ko go xa la'
Then he started to play with him again. Goldsl he beat again. Then "Oh!

10 ce le la' go hi le na do nit' no' na do nit' tsi ya na gol ye de'
cele, another way it will be," he said. "Very well," he said. "Hair across the-
gulch

be' i dn kat n nit' no' na don nit' a ko go na yi nes gan ni ci
we will run with," he said. "All right," he said. Then Nalyenezganl, "I

ci tsi zil do la da n di te' i k'e n nit' a ko go bi tsi la da nai n nil
my hair is not much, but I will try," he said. Then his company he wagered.

a ko go nal yoj ts' i nan tsi ya na zil tel go' no' ni' da' ni go ni
Then, "Gulch across his hair it reaches." "Well, you, just you," he said

te' i ni n a ko go go lil is hi ne t'a bi tsi zil il ki des dont a ko go
they say. Then Goldsl put his head down. His hair he untied. Then

15 bi tsi zil da hul go jo ya n t'e na yi nes gan ni na ne t'o bi tsi zil
his hair right in the gulch it was. Nalyenezganl put his head down again. His hair

il ki hes ta hil yo ji xa na yo xa na dez tel go nes na
he untied. The gulch the opposite side it was going up. He won.

xa la ce le n nit' te' i ni n k'at na na la go hi no' n nit te' i ni
"Oh! cele," he said, they say. "Now we will play another game." "All right,"
he said they say

tsj' hi go be cit tsul la da la' na ni nul n jo' ce le ni te' i ni n
"Tree we will strike, with my company another I will bet." "All right, cele,"
he said they say.

a ko go go lil is hi na yi nes gan ni le i dle' go dza tsj hi go a ko go
Then Goldsl Nalyenezganl they played with each other. Here tree they strike.

Then

go ld is hi tsj' yi go a ko go tsj' yi tc'i' da hi ya tsni do na hi'-
Goldisi tree he struck. Then tree to it he went. The tree did not move.

na da a ko go na yi nes gan ni da hi ya a ko go tsj' yiz go i la yo
Then Nalyenezgani went to it. Then tree he struck. Over there

na go' a ko go go nes na'
he knocked it. Then he won.

xa la ce le ca go nen' na' na na la go hi le n ni tc'ini n njo
"Well, cele, you beat me." "We will play another game." he said they say.
"All right."

5 n ni tc'ini n il xa dn t'ac ni tc'ini njo ni tc'ini a ko go da ci
he said they say. "We will run a footrace," he said they say. "All right," he said
they say Then "Just myself

na idenci ni tc'ini cigan cidjat na ki be'ina'hes dza dai n'la
I will bet," he said they say. "My arm, my leg, two with I bet. Both

i k'i do gac ca gu nez na go njo n ni tc'ini n
you may cut off, if you beat me." "All right," he said they say.

a ko go il xa dec t'aj a ko go na yi nes gan ni go lil is hi ai bl
Then they started to race afoot. Then Nalyenezgani Goldisi that one with him
il xa dec t'aj a ko go n za yo dzl si'an ni yi nat le sit dn' t'el
they started to race afoot. Then far away mountain the one which stands around it
they ran around together.

10 a ko go na yi' nes gan ni i ts'e nal got' go nez na xa la ce le ca go-
Then Nalyenezgani first ran back. He won. "Well, cele, you beat me.

nl na na tc'i le le
You have taken all."

a ko go bi gan na di ta bi djat na di ta a ko go ko wa bi dzit
Then his hand he cut off. His leg he cut off. Then house old

goz 'a' yo ne' o doz a ko go ko ts'it da go dez 'i a ko go kp'
standing in it he crawled. Then there up he looked. Then fire

be' dil ne' i ynl tsa a ko go na di doz a ko go nai dn la a ko go
one makes with he saw. Then he crawled up. Then he took them up. Then

15 ni ynl ta la 'i dai dn ta bin l'a ge ynl tsot' a ko go yi dl' his
he put on the ground. One he put on the stick. Against his cheek he rubbed. Then
he twirled it.

a ko go dil la a ko go l'o' be ko wa yi ko dn nil a ko go lt bl
Then smoke rose. Then grass with house he placed. Then smoke with

xa go' bi ga di' t'a ji xa na dzi' ci do n co da' do lel n nit' n de'
he came out. From above it back he spoke. "I not good will be," he said. "Man

bi djat da hil to di bi gan da hil to di ai ci act'ido ni tc'ini
his leg if it breaks, his arm if it breaks, that I I will be," he said they say.

a ko go na yi nes gan ni al na go nes na a ko go na yi nes gan ni
Then Nalyenezgani all he won back. Then Nalyenezgani

bi a il na des t'aj a ko go bi a ni bi a nas dli a ko go go li yo
 his wife he started back with. Then his wife had been his wife she became again.
 Then where he lived

yl na t'aj a ko go bi wi ye bul go jo a ko go yl na t'aj yo yl
 he came back with her. Then his grandmother was pleased. Then where he came back-
 with her, with her

bi kq wa la yo na des dza
 her house another place he came back.

a ko go tse na go le' na bid nli ti del gat bi got' bi ta das sn nil
 Then Ts'innagoll took him up. Delgit his knees he put across himself.

5 del gat bat dli bi t'a bi das n nil tse na go le na bid nli ti bi ga yo
 Delgit his blood inside he put across himself. Ts'innagoll took him up. Above

xa bus ti a ko go tse yi bi des te a ko go del gat bat dli tsi des si'
 he took him. Then rock he threw him on. Then Delgit his blood flowed out.

a ko go da nai dli ti bi ja je sin nil yo n yin te' da' tse bi ka di'
 Then he took him up again. His children where they live he brought him then rock
 on it

da nes da a ko go bi ja je bi te'i' n des ta co yl n nit' ci ma' co
 he sat. Then his child to him put its head down. "Co," he said. "My mother,
 'co'

n nit' da jo go a ni bi ke ka' teic a ni yl n ni a ko go na di t'ag
 he said." "It is all right, it makes a noise, the air whizzing through says it, she told it
 Then she flew away again.

10 ai da' na di dza na yi nes gan ni a t'i a ko go yi te'i' xa dzi
 Then he stood up. Nelyre:zgarl did it. Then to it he spoke.

xa go go ni ma na da le yl ni xnl ts'a bi a de xil tlnl a ko go
 "Under what circumstances your mother she comes back?" he asked. "Rain female
 comes down then

na da ni ni ta hi nai do nit' xnl ts'a bi ka hi hli tnl go na da le
 she comes," it said. "Your father?" he asked again. "Rain male when it comes-
 down, he comes back."

yl ni a ko go n nag ge hi ai hi lo il tnl go na da le ni te'i ni
 it said. Then "Your brother?" "That one hail when it falls, he comes back." he-
 said they say,

n jo n nit'
 "Well," he said.

15 a ko go ai bi ja je ni bi ni yi hez ti' ya yi hnl kat da bi ya
 Then that his child it face he struck. He threw him down, all.

a ko go lo' yi nij bi ka yo n yenl ts'o nez ti a ko go tse na go le
 Then grass he pulled up. On him he put it. He lay there. Then Ts'innagoll

da 'ai e na t'ag da nez da n de la' nai nli ti go tse' hi des te a ko go
 the same one flew back. He alighted. Man another he brought. Rock he threw-
 him on. Then

tse yi ka di' da nez da del git bi got' ye yonl luj yil na tc'inl luj
 rock on top he sat. Deloit his knees he struck him with. He knocked him over.

a ko go la' a na nez da go del git bi got' ye na yonl luj yo we yo-
 Then another one when he sat there Deloit his knee he struck him with. Over
 'an on go' a ko go bi nag ge ni na na dza dl git bi got' ye yil-
 he threw him. Then its brother came back. Deloit his knees he struck him with.
 na tc'inl lij a ko go ał
 Then all.

5 a ko go ai bi ka de da nes da bi l'a yo dez 'i go bi ko' na da-
 Then that on it he sat. Below when he saw his fire where it arose
 tı yu do bu go jo da a ko go xa go ac ne' n zi go das da a ko go
 he was not happy. Then "What shall I do?" thinking, he sat there. Then
 tc'a ba ne san ne hi ynl tsą bi l'a yo tse bi yi yo a ko go ci wo ye
 bat old woman he saw below in the cañon. Then "My grandmother,
 go da' tc'i na cin de ni go dl yoc a ko go do i di ts'ad da a ko go
 down can you take me?" saying he shouted. Then she did not hear. Then
 na di dil gaj ci wo ye na do nit' a ko go i diz ts'a ye o n tel la
 he shouted again. "My grandmother," he said again. Then she began to hear. "Yes,
 What is it?"

10 n di ci wo ye n tel la' xa na do na tc'i ga da n tel la xa na ci wo ye
 she said. "My grandson, what is it? What are you after? Not anyone goes up there.
 What are you after?" "My grandmother,
 ci tc'i' xa si na go da' tcin na ci de
 to me come up. Down take me."

a ko go bi tc'i' de ya il tsą' tse yi na hil li xa go ya a ko go
 Then to him she started. This way and that rock she alighted on, she went up.
 Then,
 ci wo ye yil ni go da' ci na ci de ci wo ye do nac yo da da da yu
 "My grandmother," he said, "down take me." "My grandchild, I am not strong-
 enough what

a dn ni da ga ten di di n na' nanc te da' da n da ta tsa bi yi'
 you say, nevertheless this your eyes when I put on sit on it. Basket in it

15 da n da ci wo ye ye da ga an le hi la' do da le ga' on ye yo an ne-
 sit. My grandchild, don't pull it up, don't do it. Dangerous you make it.
 hi la' do da' an ni dic de
 Not I take you down."

a ko go yi ka' da nez da go da na bi yes di a ko go yil ni yo
 Then on it he sat. Down she started to take him. Then halfway
 na bo del hai yo ca' ci des yi n zi a xan ne go go dzi a ko go xat-
 she was taking him down, "I wonder where she is carrying me," he thought. Near
 more than up
 dat yi di hez la bi na nan t'i hi a ko go de ti tcin gal a ko go
 he lifted it, his eyes that which was over. Then a little he looked. Then

san ne he go da' tce n go' kol go da tce n go' bi ko yo go l'a
old woman down she fell. With him down she fell. The stream (?) under him

nan kat
she struck.

a ko go na yi nes gan ni bi i ze' hi na hi ye yi yol a ko go
Then Nalyenezgani his medicine living with he breathed. Then

ni te go na de yol n jo nas dli a ko go tse na go le bi t'a san ne he
good she breathed again. Good she became again. Then Ts'innagoli his feathers
old woman

5 ai yin la ci yo ye bi t'a da 'a dın ni go la go a yin la da' na yi-
he gave. "My grandmother his feathers just as you said many I made." Then
Nalyenezgani

nes gan ni na des dza a ko go san ne he na des dza al do' a ko go
started home. Then old woman started home too. Then

ci wo ye a xi ye' e' yıl n nit' n jo go a cın la na des dza na dn da'
"My grandson, thanks," she said. "Well you have healed me. I will go back. You-
go

hel do' yıl n nit'
too," she said.

a ko go na yi nes gan ni bi ko wa n yo na dza a ko go bil go jo
Then Nalyenezgani where his house was he came back. Then he was happy.

10 bi wo ye es san ne hi bul go jo a ko go n jo go nan nes da tc'i ni n
His grandmother the old woman was happy. Then well they lived again they say.

THE SNAKE CEREMONY.¹

al k'i da' go de ya tc'i ni n go tal ba ko wa di' n ne' na ki dez aj
 tc'i ni n dez ba yo a ko go na ba tc'i ni n a ko go da jo go² t'a ji'
 na des t'aj tu dɫ xil bi ko' bi tc'i' yu na t'ac a ko go n ne' et di go
 da bi ja' na t'ac tc'i ni n tu dɫ xil bi ko' yo na t'aj
 5 a ko go n ne' bi ke' da ynl tsɔ na dail ka' a ko go tse n tea i
 si 'a ai ji' o ya lañ ge a ko go n ne' bi ke' i da di a ko go tse e dli'
 tce ki a da t'i la ni go do t'ac q' i 'a no xel ka yo hɫn t'ac le'
 a ko go yu we yo be yɫ ka yu kq' dai di lat a ko go i ka ba ne
 xa de ya ya n ya k'in ti' a ko go das si ne ynl tsɔ a ko go bi ts'a'
 10 xa 'al got' i'an yu ne' a ko go bi k'is n ya nal got' yil na gos ni'
 n la yo' das sn ne xa 'al got' n nit' n jɔ ban t'ac a ko go yi tc'i'
 dej'aj yan'aj gɫc na dɫn tɔ xai ni xec gɫc a ko go yu ne' yi na-

THE SNAKE CEREMONY.

Long ago it began they say. Where the dance house is men two
 started | they say. Where they were going to war then they came
 they say. Then just back | they two started to return. Black river
 its bed near it they came back. Then people being none | just-
 themselves they two came back they say. Black river its bed
 they came.

Then person his tracks they saw. They followed the tracks.
 Then stone large | lay there. There he had gone in it seemed.
 Then person his tracks were gone. Then, "Stone echo | girls
 did it," saying, "let us go. The sun is setting. Where we will-
 spend the night let us go."

Then over there where they camped fire they started to build.
 Then sotol stalk | he went for. He came to it. He broke it off. Then
 porcupine he saw. Then from him | it ran, its hole in. Then
 his brother he ran to it. He told him, | "Over there porcupine ran-
 away," he said. "Well, let us go to it." Then toward it | they two-
 started. They came to him. Stick he took up. He sharpened it. Then

¹ Told by Albert Evans. The free translation occurs on pp. 64-67 above.

² See note p. 160 above.

da ts'il get a ko go bi ts'o' dais dis xa dais diz a ko go nai des tj
a ko go kq' dai dil lat' kq' dai des ne' a ko go kq' dai nıl la'

a ko go tse yil de da des tcey a ko go da si ne' kq' bi yi' yo ne'
o dais ti kq' ye dai xe zit' a ko go nez ke il na ji' a ko go l'e is 'a
5 a ko go ı ts'a' l'e xo sa' da sun ne xa dais tj a ko go n ne' da lai' e
yol gal lai do yi ya da a ko go da ınl xaj a ko go de tj hi go da lai' e'
n ne' tc'in na ts'it a ko go n ne' la' tc'in na ts'it a ko go dai ınl la
tc'in na das ts'it ı tc'i' xa dzi

a ko go ci dan da' do bi k'e yo ci tc'i' go de ya da' dan da'
10 na na go tcl ni le na den ts'a yo go t'a ji' na den t'i xe la' bıl n nit'
bi k'us n yi tc'i' xat dzi a ko go n jö n nit' da ya t'en di a ko
ts'it da a ko go xail ka hi bi tc'i' a xa de a ko go an ni ta' dan da
hil ts'ak n nit' a ko go na dn da' ci k'is n t'a ji' na dn t'i xe la'
a ko go i gai ye bil da nan k'it' xa sin ya go t'a ji' na don t'i xe la'
15 do da' le ya'

a ko go bi k'us n na des dza xa ynl k'a yo a ko go i ya ye bil-
na nal gut yu xai ya a ko go si des kez n t'e ca yi ya a ni lan n zi
a ko go t'a ji' na dez gal a ko go ynl tsä sit da yo ynl tsä n t'e ci
hi gal go ynl tsä da' dais got a ko go go tal ba ko wa yo nal got

20 da dan' n nit' na goc ni' go ye go go de ya n n nit' a ko go
tu dıl xil. bi ko yo da dan' n nit' n jö be go zi n di a t'e n nit'
a ko go n de' da bi ya ı la 'at dza

a ko go dju na 'ai bi l'a yo tc'in ni q't'a a ko go la yo na di-
t'a yo go ni o t'a a ko go la yo o na 'a t'a yo go ni' q'ta a ko go
25 la yo na xo k'os se' bi ya yo go ni' o t'a a ko go da do i dez a
go li go le na xe za

a ko go ai di' da bi ya na des sa tu dıl xıl bi tc'i' na des za
a ko go be go t'i ne' be' n ke ge t'i go na de za a ko go ai ge nan za'
a ko go n de' di yın ic lın da ni hi lan 'i da bi ya nanl sa a ko go
30 n de' ai ge sit da ni da di a ko go ai da di yi ni do la' yo 'i da
a ko go ai ge n do' xa na de za da' a ko go bi ke' ja' xa da gon ta
do xa k'i da

a ko go l'ic ai bi ke' da gonl tsä a ko go ai ci' da dn nit'
a ko go n la le di yi bi ke' doñ ka da dn nit' a ko go ai bi ke'
35 na de za ai to dil xil bi t'a nan za a ko go tc'e a dail 'i a ko go

inside he stuck it. | Then his quills he twisted it. He twisted it out. Then he began to carry it back. | Then fire they were making, fire they kindled. Then fire burned.

Then stones with it they lay the fire. Then porcupine fire in it | they put it in. Fire they covered it. Then they two sat on either-side. Then night was. | Then each way night was porcupine they took out. Then man just one | ate it. The other he did not-eat it. Then they slept. Then little while just one | man he woke-up. Then man other woke up. Then both | woke up. To each-other they spoke.

Then, "I death¹ (?) to me begins to happen. Misfortune | tell about me if you get back. Back don't look," he told him. | His brother to him he spoke. Then "All right," he said. Nevertheless there | he stayed. Then daybreak to it near then, "Now death | I feel," he said. Then "You going my brother back don't-look. | Then soapweed ridge when you get up back don't look. | Don't do it."

Then his brother started back. When it was daylight then soapweed hill | he went up. Then he thought about it. "What for he said it?" he thought. | Then back he looked. Then he saw, where he sat he saw. Something | was going when he saw he ran. Then Gotalbakowa, he ran back.

"We had bad luck," he said. "I tell you dangerous it happened," he said. Then | "Black river its stream we had bad luck," he said. "Well, we will find out it is," he said. | Then people all were in-one place.

Then sun under he sent word. Then another way south | he sent word. Then another way west he sent word. Then | another-way dipper under he sent word. Then just not long | where he-lived they came together.

Then there all started. Black river to it they started. | Then sheet-lightning with they can see well they started. Then there they came. | Then men, "Supernatural I am," they say, many. All came there. Then | man there who was sitting was not there. Then those supernatural ones not one they saw. | Then there long time when they stayed there, then his track only they look-for. | Nothing is there.

Then snake that its track they saw. Then "That is the one," they said. | Then "Come, this after him let us go," they said. Then this after him | they went. That Black river by they stopped.

¹ Probably this is not the literal meaning.

di di gi ne li da ni hi la dza n la le tu ddi xil de t'i yu da' go
da di xol ze da ni te'e a dail 'i a ko go do la da

a ko go di' be go t'i ne ai de t'in yu da go da yi di xan la a ko-
go bi p'a na de za a ko an ni ta bi ke' nan za a ko go xai ya
5 na de za ai yi bi p'a na de za a ko go tu' le dn lin bi te'i yu na zel
a ko go tu le dn li ni ai ba nan za a ko go do xa k'i da' an ni ta
xai ya na de za a ko go tu o' a' ba nan za a ko go xai ya na de za

a ko go yu wi ya yu nan za a ko' da ynl tsa a ko go ai ge
n de' da bi ya i nanl tsa a ko go n ne' n 'i du ai da' a ko go
10 an ni ta di yi ni bi ba se di i be' ya nanl tsa a ko go 'ai ge an-
ni ta da lai 'i bi k'e dol baz a ko go bi k'os hit t'i si li a ko go
bi ba se la' bi ke na dol baz a ko go il ni yo n de' k'e go hit t'i
nas dli a ko go la' bi ke na dol baz a ko go yo ya go hit t'i nas-
dli a ko go la' bi ke na dol baz a ko go anl da xo t'e he n ne' nas dli

15 a ko go t'a ji' na de za a ko go go tal be ko wa bi te'i yo na-
de za a ko go a ku' na zel a ko go a ku' n jo go na zel a ko go
yu we yo bi te'i' a xan ne yo na de za a ko go yu we yo bi te'i yo
a xan ne go n go n ya 'ai ge nan za

a ko go yu we yo dza tse xa dec gij gol ze da dn nit' a ko go
20 dza di yi gon li da ni 'ai ge anl yu we na de za a ko go yu we yo
nan za dza tu lit tso gi xa li gol ze da ni an ni ta dza di yi
go li da ni

a ko go dza n ne n 'i da bi ya t'a ji nanl sa a ko go yu wo
na de sa¹ go tal ba ko wa yo di yi d t'a xa t'e hi da bi ya go li ye
25 nanl sa a ko go an ni ta dza n ne' d 'an ne go xa daz t'i 'i da bi ya
dza a gol za an ni ta ai dza di' il ts'a' da bi ga be' go di xe ya
te' i ni n

a ko go an ni ta dza na k'i dza da l'e' go dzan tal do xat dn
il xaj go da' da bi ya dez i go an ni ta anl a dez la a ko go n de n 'i
30 n jo nas dli a ko go dza di' n de' bi ji' ba' a da gos za te' i nan
an ni ta ta dn na ki yu xa t'i' go' a gol za an ni ta dza il ts'a' yu
n ne' di xez del a ko go il 'an da xa dji go' a gol za an ni ta dza
di yi go li do ld ni te' i ni n

a ko go di be' i na hi ba' a gol za a ko go nes t'an ta dn na ki
35 yu xa t'i go a gol za di ye' da xan na do ni te' i ni n a ko go n de'
bi nes t'a' ba' a gol za a ko go n ne' na gol ti ni be' ba' nan t'i do

¹ The last syllable should be za.

Then in vain they tried. Then | these, "Supernatural I am," they-
said, many. There "Come, Black river little up | lift up," they-
said. In vain they tried. Then nothing.

Then this lightning that one a little up lifted it up. Then |
under they started. There now after him they went. Then down-
stream | they went. That under they went. Then water comes-
together close they were coming. | Then water comes together that
they came to. Then nothing there. Now | down they went. Then
water stands they come to it. Then down they went.

Then beyond they came there they saw it. Then there |
people all stopped. Then that person was not that. Then | now
a supernatural one his rings four with they came to him. Then
there now | just one on him he put, then his neck can see it was.
Then | his ring another on him he put again, then middle like a-
man can see | he became. Then another on him he put again,
then nearly all he was seen | he became. Then another on him
he put again. Then all that way man he became.

Then back they started. Then Gotalbakowa toward it they-
went back. | Then there they were coming back. Then there all-
right they were coming back. Then | beyond to it close they came.
Then beyond to it | when near it became there they stopped.

Then beyond, "Here 'Stone forked' is called," they said.
Then, | "There supernatural one lives," they said. There all
beyond they started. Then beyond | they came. "Here 'Water-
yellow comes out' is called," they said. Then "Here supernatural-
one | he lives," they said.

Then here those people all back they came. Then beyond |
they went. Gotalbakowa supernatural ones different kind all
where they live | they came. Then now here people different ways
those they talk all | here they made. Now that from here each-
way all with they scattered | they say.

Then now there twelve nights when they danced nobody |
slept; all were awake. Now all they made. Then that man |
good was again. Then there people their names for they made
they say. | Then thirty-two kinds they made. Now here away-
from each other | people they went. Then different ways they call-
with they made. Then, "Here | supernatural ones will live," he said
they say.

Then these we live with for them he made. Then fruits
thirty-two | different kinds he made. "These with they will live,"
he said they say. Then people | their seeds for them he made.

n nit' tc'i ni n a ko go n de bi na da' ye na na do' n nit' a ko go
 bi lo na gai ye da n na do ni tc'i ni n a ko go na da' ye da x n-
 na do' ni tc'i ni n kq' be' dail t'es go a ko go di ci djil ye da x n-
 na do ni tc'i ni n a ko go di' a nol dje Ge xwoc na ki yu xa t'i i
 5 ba' al za tc'i ni n a ko go an ni ta da xo t'e he' ba' ke dol za
 a ko go ye' da x n na do let ni tc'i ni n

a ko go. di dji hi ba' al ne' ni tc'i ni n a ko go la' l'e' ba'
 al za tc'i ni n la' dji ba al za tc'i ni n a ko go di da nai xi tji hi
 ba' al za tc'i ni n a ko go di' la' goz k'az go' ba' al za tc'i ni n
 10 di' la' goz do go al za tc'i ni n a ko go na ki dza da' da na xi tji'
 ba al za tc'i ni n a ko go il ni yu ba' il tc'e nil tc'i ni n a ko go
 la' set dog go ba' al za tc'i ni n la' hi si k'az go ba' al za
 tc'i ni n

an ni ta dza anl iz li tc'i ni n a ko go di ni' bi ka' a go-
 15 t'e hi ba al za tc'i ni n an ni ta n ne' ni gos ts'an bi ka' n jjo go
 go li do let ni tc'i ni nan t'a hi a ni tc'i ni n k'a di' ci no x n
 na di ci do ni tc'i ni n a ko go ci da bi ya ci ja je nol li do let
 ni tc'i ni n a ko go ci da xa go as tsa i yu go no xi da xa go no tc'i'-
 go' do ya! ni tc'i ni n

20 a ko go ci n jo go no xai ac ti' do let ni tc'i ni n a ko go
 an ni ta da xo t'e he' ye' ku tc'i ya! ti' tc'i ni n n jo go ka' a gon-
 la da' a ni tc'i ni n an ni ta ci bi ya yo gonc li do ni tc'i ni n
 di na gon! ti ge nes t'an no xan nan t'i do let ni tc'i ni n anl
 ic tci goc la ni tc'i ni n di da bi ya il k'i go doz dont ni tc'i ni n
 25 ai da' di a duc ni hi bi da got dzin! tsin! le

an ni ta dza n jo go no xa' ic tci goc la ni tc'i ni n an ni ta
 ni gos ts'an bi ka' n go no le ni tc'i ni n' ai da' ci' da co ka do
 ni tc'i ni n' k'a di' anl ni tc'i ni n di do anl tc'i di go a go t'e hi
 no xa' ic duc la ni tc'i ni n' a ko go di a duc ni hi do' da co dla-
 30 da yo go do no tc'i' gon jo da do let ni tc'i ni n a ko go ci'
 dac n na! ya da! ti' do let ni tc'i ni n ci dac en na! na ts'i da kez-
 do let ni tc'i ni n an ni ta anl di be' no tc'i' ya! ti' an ni ta
 n jjo go n go na le n si' go' a duc ni ni tc'i ni n' a ko go ci' dji hi
 da bi ya na duc da' do' no xi nec i go ni tc'i ni n a ko go no xa'
 35 n jo go na tses kes do' ni tc'i ni n di n de nes t'an bi xa den den
 ye' na xel ni go ba' a goc la ai jn no xi ye' ni tc'i ni n' ai n ne'

¹ Probably *ai ja no zi ye*, that only is yours.

Then, "People rain falling with for they will grow," | he said they say. Then, "People their corn with they will live," he said they say. Then | "(A weed) with they will live," he said they say. Then, "Agave with they will live," | he said they say. "Fire with they-will roast, then acorns with they will live," | he said they say. Then this giant cactus, cactus two ways called | for them he made they say. Then now all kinds for them were planted. | Then "With them they will live," he said they say.

Then "This daylight for them is made," he said they say. Then another night for them | he made they say. One day for them he made they say. Then these months | for them he made they say. Then these some cold for them he made they say. | These some hot he made they say. Then twelve months | for them he made they say. Then in middle for them he divided they say. Then | some hot for them he made they say. Some cold for them he made | they say.

Now here all became they say. Then this earth on it the kinds | for them he made they say. "Now people earth on well | will live," he said they say. The chief said it they say. "Soon I you | I will look over," he said they say. Then, "I all my children you will be," | he said they say. Then "I if I do anything, you will do the same," | he said they say.

Then, "I good for you I will pray," he said they say. Then | now all kinds with they talk they say. Good for them when he had made it | he said it they say. "Now, I on top I will live," he said they say. | "This, if it rains seed for you will grow," he said they say. "All | I finished," he said they say. "These all are straightened out," he said they say. | "Now this what I say you must remember."

"Now here good for you I have finished," he said they say. "Now | earth on you will live," he said they say. "Now me you will pray to me," | he said they say. "Soon all," he said they say. "These all different ways | for you I made," he said they say. Then, "This what I say if you do not believe | not to you it will be good," he said they say. Then, "I | in my presence you will talk," he said they say. "I, in my presence you will think," | he said they say. "Now all this with to you I say. Now | well you will live I thinking I say it," he said they say. Then "I days | all I will go across I will be seeing you," he said they say. Then "For you | good I will think," he said they say. "These people fruits their pollen | with when I talked to you for I made it,

ni gos ts'an bi ka' n ne nol li ni no xa' ac la ni te'i ni n ai ai
 ja be' na da co ka le ga' ni te'i ni n di la go yal ti' no xi te'i' hi
 da bi ya da xol tsot' k'a di' di anl no xi te'i' yal ti' a ko go di
 a gon t'e hi da bi ya no xil te'in na xac la ni te'i ni n di an ni ta
 5 il ts'a yo di xo del ni te'i ni n anl a ko' ni te'i ni n ci bi ga yo
 n gonc le yu de ya ni te'i ni n k'a di' da ku hi gu' anl ni te'i ni n

THE SISTERS ARE LURED BY A FLUTE.¹

al k'i da te'in ni n' n ne' go li te'i ni a ko go n ne' la go go li
 te'i ni ai ge na li' n na ki n t'e ci yi diz ts'a a ko go ai na lin
 na ki d k'as n hi hi sol yi diz ts'a a ko go ci dij n nt' dan jo ne hi
 10 a ni yo don t'ac n nt'

a ko go a ko' dej aj a ko go yo we yo n za yo sol a ni a ko go
 a ko hi 'ac a ko go dlo' li tci hi yan aj hai yo de co aj ni
 te'i ni n' den jo ne hi a ni yo den t'aj ni te'i ni n' 'ai ci' a dic ni
 ni tci ni kal la hi a dn ni ni te'i ni a ko go a dn nt' dje ak
 15 dje ak a ko ni do' da yd n nt'

a ko go yo we hi na dec aj a ko go xac bi di yan aj a ko go
 xai yo dec go aj n nt' a ko go den jo ne hi a ni yu den t'aj n nit'
 ai ci a dic ni ni tci ni n' a ko go xal la' a dn ni hi ni te'i ni n'
 a ko go ya·ya· ni te'i ni n' ni do da' ni te'i ni

20 a ko go yu we yo na dej aj a ko go a ko xa go' yan aj xai yo
 de co aj yd n nt' n ko' den jo ne hi a ni yu den t'aj ni te'i ni n'
 a ko go xal la a dn ni hi ni te'i ni n' a ko go a dn nt' wo o·
 wo o· n nt' te'i ni n' ni xe do da n nt' te'i ni n'

a ko go yo we dej aj a ko go yo we yo goc ni ye yan aj a ko go
 25 xai yo, de co aj ni te'i ni n' den jo ne hi a ni yo den t'aj ai ci
 a dic ni ni te'i ni xal la' a dn ni hi ni te'i ni a ko go i·i· ni
 te'i ni a ko go ni he do da ni te'i ni

a ko go den jo ne hi a ni yo n 'aj a ko go sol dai dz ts'a
 ci dij e' ko' an nil ts'ak bi ya de t'aj ni a ni q a go bi te'i' n t'ac

¹ Told by Albert Evans. The free translation will be found above, pp. 69-71.

that you use," he said they say. "These people | the earth on, people tribes for you I made," he said they say. "This this | only with pray to me," he said they say. "These many languages to you | all you hold. Soon this all to you I talk. Then these | kinds all I leave you (?) I made thus," he said they say. "These now | each way scatter," he said they say. "All this," he said they say. "I on top | where I live I go," he said they say. "Now so much all," he said they say.

THE SISTERS ARE LURED BY A FLUTE.

Long ago they say. People were living they say. Then people many were living | they say. There maidens two something they-heard. Then those maidens | two sisters of each other those flute they heard. Then, "My sister," she said, "that very good | where he-makes the sound let us go," she said.

Then there they two started. Then beyond far flute sounded. Then | there they two went along. Then bird red they two came to. "Where are you going?" he said | they say. "The very good where-it sounds we two are going," she said they say. "That I I said it," | he said they say. "Well, say it," she said they say. Then he-made a noise, "Djeak, | djeak, so," he said. "No," she told him.

Then onward they two started again. Then quail they two-came to. Then, | "Where are you two going?" he said. Then, "The very good where it sounds we two are going," she said. | "That I I said," he said they say. Then, "Well, say it," she-said they say. | Then, "ya. ya." he said they say. "You, not," she said they say.

Then onward they two started again. Then there turtle doves they two came to. "Where | are you two going?" he said. "Here the very good where it sounds we two are going," she said they say. | Then, "Well, make the sound," she said they say. Then he said, "Woo· | woo·," he said they say. "You, not," she said they say.

Then onward they two started. Then beyond roadrunner they two came to. Then, | "Where are you two going?" he said they say. "The very good where it sounds we two are going." "That I | I said it," he said they say. "Well, you say it," she said they say. Then, "i· i·" he said | they say. Then, "You not," she said they say.

Then the very good where it sounded they two came. Then flute they heard. | "My sister, here we heard it make a sound because-

a ko go a ko' no xel ka a ko go sol a ni hi hi hil tse' a ko go
na dn t'ac a ko go a ku' n 'aj

a ko go i ci kn na ki san ne he da la' e a ko go yil na xes ta
a ko go a ku' n 'aj a ko go te' e ki da la' e ac ki hi da la' e ul ts' a'
5 nej tej a ko go yis ka na di kai t' a bi yo sol ba a ni a ko go
bil da go jo a ko go ai ge ko wa a da goz la a ko go ul na ji' ya' go'
a da goz la a ko go i ci ki hn bul dan jo go' an ni ta a ko i ta si ke
a ko go te' e ki na ki n 'i nej djek' a ko go tej dl te' ul hi hi
san ne hi ba' a yn la a ko go do bul da go jo da a ko go cit dj je
10 na do t'ac ni te' un n

a ko go na dec t'aj a ko go gon dljn yo na do t'ac n nt' go hi-
yan ni a ko go ac kn hi a ko do 'ac le ga' yul n nt' a ko go gon-
lij yo na t'aj a ko go a ko' na xez ta a ko go n zat' go de ya go
ac ki hn a ko dej aj a ko go bi te' i yo he 'ac a ko go ko wa'
15 da an na di' si ke a ko go ai te' e ki' bi da so sint' a ko go ai da-
banl tsq a ko go yoc di' dai ni do da' do bi gonl zi da n nit'
a ko go ai na lij hn i kad di go' na ya hi a ko de ya a ko ya n ya
a ko go ai bul n jo ni hi yn l tsq a ko go yul na gol ni' ku'
de t'aj n' yul ni no te' i' yul ni a ko go n jo ni na lij hn a ni

20 a ko go ai ge na des dza ko wa yo na dza a ko go a ko bi k'i
yul na gol ni' n ne' na ki ko' si ke n nt' a ko go ai bi te' i'
na hi t'ac n n nt' hai yo n nt' n jo na dji' la' ba le da o ya
ni te' un ni n' a ko go da i ya go bi te' i' da 'ac ni te' i ni n a ko go
ya' a daiz la' a ko go bi te' i yo o daz ne' a ko go da i ya a ko go
25 a ko' n ne' la go des kai a ko' ko wa ba' a gol za yu ne' nez ke
a ko go yu ne' si ke a ko go da bi ga' yu ne' na xez ta

a ko go n ne' bi te' i' na des za a ko go a ku' nanl sa a ko go
te' i gon ti' ge da na denl sa a ko go ac ki hn na ki n 'i da la' e
dai zes xi la' i i ts' os nas dlj bi ya yo ko wa bun ka yo bit te' u-
30 gon yol a ko go 'ai ja hi na' a ko go gon lij yo o na' dza bi-
k' ts n n 'i zes di da' a ko go o na dza ko wa yo na dza a ko go
a ku' bi go ye yul na gol ni' ci k' ts n ci ts' a' zes di a ko go ni go
bi wo ye yul na gol ni' a ko go ci wo ye ai k' e go do da' duc ni n
ni te' i ni n'

of it we two came. It make the sound when the sunset to him we come. | Then there we will spend the night. Then flute that sounds we will hear then | we two will go back." Then there they two came.

Then youths two, old woman just one. Then they lived together. | Then there they two came. Then girl one, boy one away from each other | they lay down.¹ Then it was day. They got up. Early flute for them he played. Then | they were pleased. Then there house they built. Then across from each other beds | they made. Then boys they loved. Now there awhile they two lived. | Then girls two those were lying down.² Then wood snaps that | old-woman for them made. Then, they did not like it. Then, "My-sister, | let us go home," she said they say.

Then they two started home. Then, "Where we live we will go-back," she said, the elder. | Then boys, "There you two must-come," she said. Then where they lived | they came back. Then there they lived. Then long time when it had passed | boys there they two started. Then near them they two came. Then house | some distance from they two sat. Then those girls they knew them. Then those they saw. | Then, "Here," they said. "No, we do not-know them," he said. | Then that girl the younger there started. There she came to them. | Then that one she loved she saw. Then he spoke to her. "Here | we have come," he said, "to you" he said. Then, "Good," girl said it.

Then there she started back. Camp she came back. Then there her kinsfolk | she told, "Men two here sit," she said. Then, "Those to them | we went," she said. "Where?" he said. "All-right, seeds some prepare for them. Let them eat," | he said they-say. Then, "When they have eaten to them you two go," he said they say. Then | for them they cooked. Then to them they took it. Then they ate. Then | there men many went. There house for them they built. In it they two sat. | Then in it they two were-sitting. Then all in they lived.

Then men to them they went. Then there they came. Then | by the door they came. Then boys two those just one | they killed. The other soft feather he became. Roof house through it with him it was blown. | Then that one only was alive. Then where he lived he went back. His brother | that one when he was killed, then he-went back. House he came back. Then | there his grandmother he told, "My brother from me died." Then saying it | his grand-

¹ In pairs.

² The verb indicates more than two and the narrator said "four" were meant.

a ko go 'ai tc'ε ki' na ki hi xa ts'unl tel naz nł tel a ko go a ku'
 ts'ol tł a ko ka ts'unl tel a ko go bi kud di go n ne' lą go yi ke'
 ts'ol tł a ko go ıci ki hn da la'ε n'i i ta' das wot a ko go n ne'
 bos del a ko go tu nan lı hi ai ta bą ts'unl tel a ko go tu lą'
 5 a ko go nal ęi ta bą na di bą bıt djat' n nez hi hi sıt da goc-
 p'ic įsa ai le' go ta bą di' a ko go yi tc'i' na di dil gaj a ko go
 san ne hi ni djat' no' tc'i' xan na n tse' n nit' a ko go ne t'ε bi ęa
 n nit' di n ne' la' no xıl da xi de'. n nit' no xi ęą go ni tc'i ni n'
 a ko go bıt djat' xa nai dez tsi a ko go bi ka' xa naz des kai a ko go
 10 ai san ne hi n'i bi tc'i' xat dzi ci wo ye yi n lai no xi ęa go'
 no xıl da hi de' ni tc'i ni a ko go n tc'i dil woc yo go n djat' xa-
 na n tse le ga'' a ko go tail ni ge da di kai go ıł xan denl tal le ga''
 ci djat' ıst' o' n di le ga'' a ko go tu yo ya on de'' a ko go da hi na
 ni tc'i ni n

15 a ko go ai yo we ts'i des kai da n na yo o tc'o kai a ko go 'ai
 i kud di go na sęi ai nal 'ęi yi tc'i' na di dıl gaj ci wo ye san ne hi
 ni djat' ci tc'i' xa na dn tse' ni tc'i ni n' ye o. ni tc'i ni n
 do nıl dzil da' n tel a bi ęa a dn ni ni tc'i ni n' ku' goc p'į įsa
 ac le' ni tc'i ni n' a ko go an ni tą bi djat' nai dez tsi a ko go
 20 bi ka' dai his kai a ko go ıł ni' yo da di kai a ko go san ne he'
 ıł xan del tal a ko go ai ti n de a ko go nal 'ęi nas son ze na-
 das dli

a ko go xai ya go tak ka' ọ kai a ko go n la yo hi ką n'i
 ta gi hi ką n'i ai yi a ku di nes bi a ko go bi kọ wą a da gos la
 25 a ko go ai ge na xes tą a ko go n do i ba n ya a ko go bi ko wa yo
 bes ką na ki be ıską a ko go ọ na dza ci ko wa yo n na' le ga''
 da xa ge' ni tc'i ni n a ko go n jo ni tc'i ni n a ko go di ci ko-
 wa yo go jọ n ni tc'i ni a ko go ai n jo go ne xez tą tc'i ni n'

a ko go n do i bi ko wa yo doń ka ni tc'i ni n' a ko go a ko
 30 des kai a ko hn kai a ko na ki be yız ką a ko go ai di' na kai
 a ko go ai bi k'i si lı a ko go kọ wa yo na kai a ko na xes tą
 a ko go di' da la hi ge bi ko wa a ko go n ne' gon li yo doń ka'
 n nit' a ko go des kai a ko go a ku' hi ka an ni tą yo na su hi ka

mother he told. Then, "My grandchild, that way not I said," | she said they say.

Then those girls two ran off. They ran back. Then there | they came. There they came to him. Then after that men many after them | ran. Then boy just one that one with them ran. Then men | overtook them. Then water that flowing that "water's-edge they ran to. Then water was much. | Then heron water's-edge stood, her leg long that one sat. Clay | vessel she was-making by the river. Then to her he shouted. Then, | "Old woman, your leg to us put across," he said. Then, "What for?" | she said. "These men many are chasing us," he said. "They are going to- to kill us," he said they say. | Then her leg she put across. Then on it they started across. Then | that old woman that one to her he spoke. "My grandmother, over there will kill us | are coming-after us," he said they say. Then, "To you if they call your leg you must put across. | Then in the middle of the water when they are-going you must pull your leg back and forth. | 'My leg hurts' you must say. Then in water let them fall. Then we will live," | he said they say.

Then those onward they went. Far they went. Then those | behind those coming that heron to her they shouted. "My-grandmother, old woman | your leg to me put across," he said they say "Ye. o.," she said they say. | "I am not strong enough. What because you say that?" she said they say. "Here clay vessels | I will make," she said they say. Then now her leg she put-across. Then | on it they started. Then midway they were going then old woman | pulled her leg back and forth. Then those fell in-the water. Then ducks they are called they became.

Then down on the water they went. Then over there they went those, | three they went those, those there they stopped. Then their house they made. | Then there they lived. Then wildcat came to them. Then their house | day passed, two days passed then he went back. "My house you must come | sometime," he said they-say. Then, "All right," he said they say. Then, "This my house | good," he said they say. Then those well they lived they say.

Then, "Wildcat his house let us go," he said they say. Then there | they started. There they came. There two they spent nights. Then there they went back. | Then those their kin they became. Then camp they came back. There they lived. | Then this just-one place their camp was. Then, "People where they lived let us-go," | he said. Then they started. Then there they went. Now further on they went.

a ko go a ku ma' ba n ya a ko go ai ge ci la 'ac ył n nct'
 n na ji' si tun le' n nct' n jø n nct' cł na 'ac di' yo da γε di na bj'
 n nct' a ko go n jø n nct' a ko go a ku' des kai a ko go a ku'
 huñ kai ai ge na xez tą n ne' na gal djet' go' na xez tą te' i ni n'
 5 n ne' lą go go li yu ne' na do ka n nct' a ko go a ku na des kai
 a ku' o na kai a ko go a ku na kai a ko go ai n jø go n ne'
 nas dlj a ko go n ne' lą kọ wą lą ai ge di nes bi di ął do xa yo
 no' xa go des ti da ni te' i ni n' di n ko' ął

THE GOOD AND BAD BROTHERS.¹

ał k'i da' te' i ni n ne' lą go go li a ko go ai ge ɛ ki n' na ki
 10 don t'aj da ni te' i ni n' a ko go bi k'is n bił dej 'aj a ko go n za yo
 hi 'ac a ko go l'ic di djad di yan 'aj a ko go ɛ ki n' n tea' i ai
 zis xe' ni te' i ni n' a ko go ɛ ki n ał ts'is i do da' t'e t'i ye hi
 a t'e do da' ni te' i ni a ko go zis xe' dic ni ni te' i ni a ko go
 do da' dic ni t'e t'i ye hi a t'e te' i ke hn na ni te' i ni a ko go
 15 zis xe' dic ni ni te' i ni a ko go do da ni ɛ ki hn ął ts'is ɛ a ni
 n tea' i a ko dac ɣot' a ko go ɛ ki hn ął ts'is ɛ a ko dac got'
 bi k'is n ył n del do da' ył ni go a ko go l'ic nai nes 'int' a ko go
 n jø n nct'

a ko go yo we na dez 'aj yo we n za yo i ts'a yan 'aj a ko go
 20 wai das da hi zis xe' n nct' a ko go ɛ ki hn ął ts'is ɛ do da' ni
 a ko go zis xe' dic ni ni go a ko da hus got' (das got')² a ko go
 ɛ ki hn ął ts'is ɛ hi do da' ni go ył n del a ko go do da' t'en t'i-
 ye hi ne ka t'e hi da' na da da' te' i ke hn na ni go ył n del a ko go
 ai i ts'a yi te' i' na di dil ɣaj na di t'ak' a ko go bi k'is n bi te' i'
 25 yal ti' da t'e go zis xen i ci ts'a' na nen int' ył ni a ko go t'e t'i-
 ye hi n t'e bi ɣą dız unł xel n nct' da xa un t'ac le' n nct'

a ko go na dez 'aj a ko go n za yo hi 'aj a ko go a ko li yan-
 'aj li des gan ne hi yan 'aj a ko go si k'is n wai zis xe' n nct'
 do da' t'en t'i ye hi a t'e da' do hn i da n la' bñ ka yo l'o' hi tñ
 30 ni tei ni a ko go duc xe' da ɣa t'en di ni te' i ni a ko go do da'
 ni te' i ni a ko go an ni tą zis xe' dic ni do da' duc ni t'en t'i ye

¹ Told by Albert Evans. A free rendering in English will be found on pp. 77-81 above.

² Both forms were given.

Then there coyote came to them. Then there, "My cousin," he said. | "By your camp I will sleep," he said. "All right," he said. "My cousin, here up stream let us move," | he said. Then, "All-right," he said. Then there they started. Then there | they came. There they lived. People hunting they lived they say. | "People many live among let us go again," he said. Then there they-started. | There they came. Then there they came. Then those good people | became. Then people many, houses many there they lived. "Here 'all. Nowhere | is there a way for us," he said they say. This so much all.

THE GOOD AND BAD BROTHERS.

Long ago they say people many lived. Then there boys two, | "Let us go," they said they say. Then his brother he-started with. Then far | they two went. Then snake racer (?) they came to. Then boy the large one, "This | I will kill," he said they say. Then boy small, "No, poor | it is. No," he said they say. Then, "I will kill I say," he said they say. Then, | "No, I say; poor it is, let him live," he said, they said. Then, | "I will kill it, I say," he said they say. Then, "No," he said, boy little one said it. | Big one there he ran. Then boy small there he ran, | his brother he caught, "No," saying. Then snake he let get away. Then, | "All right," he said.

Then onward they two started again. Beyond far hawk they-came to. Then | "Over there that one sitting on the tree I will kill," he said. Then boy small, "No," he said. | Then, "'I will kill it' I say," saying there he ran. Then | boy small "No," saying he caught him. Then, "No, poor | he is like when he is sitting; let him live," saying he caught him. Then | that hawk to it he shouted. It flew up. Then his brother to him | he spoke, "What for that I. going to kill from me you make it get away?" he said. Then, "That is poor | because you always kill," he said. "Hurry up, let. us go," he said.

Then they went again. Then far they two were going. Then there horse they came to. | Horse poor they came to. Then, "My-brother over there I will kill," he said. | "No, poor it is do not-do it (?). Over there through him grass we see," | he said they say. Then, "I going to kill anyway," he said they said. Then, "No," | he said they said. Then "Now 'I will kill it' I say." "'No' I say, it is poor." | Then that horse he made go away; over there

a ko go ai li' nai nez int' n la yo ol' a' a ko go zus xe n nil dic ni-
da' si ts' a' na nen unt' yul ni bi k' us n da' hun t' ac yul ni

a ko go yo na so na dej aj a ko n ne' go li la' yo n' aj a ko go
a ko si ke a ko go ai uc ki n hi hut dan bi ya nai zit' ai dai ya
5 a ko go n tcai hi do na zi da a ko go uc ki hn ał ts' us e hi n ne
xal dzul e yan na zit' a ko go dai ya ni ba nai ne' a ko go uc ki hn
go yan ne hi do na zi da bul gon ye teun ni n'

a ko go ai uc ki n hi n jo go set da' a ko go ai go yan ne hi
n de' nan t' an hi yul na gos ni' uc ki hn ał ts' us e bul si ke hi ci da-
10 hi yo a dn ni yu ac ne' ni te' i ni a ko go uc ki hn da t' e hi ni
te' i ni a ko go ci uc ki hn bul si ke hi ni te' i ni n' a ki' xa go
ac ne' ni ya' ni te' i ni da' di yu ya ge ka di djol ta nil goz' a
ai ge ci bi yi' yan nai huc t' a hi a t' e ni te' i ni a ko go t' a bi ni ge
da di anc t' e hi k' e go cil dak xan nai tj hi a t' e n ni te' i ni n jo bi-
15 go zi ai an ni hi da ni a ni yo go a ya do nil ni te' i ni a ko go
nan dn da yul ni te' i ni

a ko go da la' e yis ka a ko go an ni ta ai uc kin hi yun ka
yi des' a a ko go uc ki hn ai nan t' an bi ko wa yo n na' te' i ni
yul n nt' a ko go uc ki hn a ko de ya a ko ya n ya a ko go bi-
20 te' i' xat dzi a ko go ic ki hn yul n nt' a ko go di yo ya ge
ka di djol ta nil ge ai a ko ne' o ca' n ni te' i ni yul n nt' a ko go
do a dic ni da ni te' i ni n jo do a dn ni da lañ ke' dza di' dji
yis ka go a ya dn nil bul ni te' i ni

a ko go ic ki hn i na des dza a ko go ko wa yo na dza a ko
25 set da' do bul go jo da da na tse kes n t' e a ko go n t' e ca' bi ya ci k' us n
ca na gol ni' n zi go set da a ko go a ku da na da' a ko go da' ai-
k' e go o hi' a da dji bun ya a ko go da' ai k' e go ta gi be yis ka
a ko go yis ka ai yi a ko ne' o wa go bi ya do bul go jo da a ko go
xa go' ca ac ne' n zi

30 a ko go an ni ta ai li' n' i bi te' i' da' n ya a ko go ai li
xat dzi uc ki hn n t' e bi ya do nul go jo da yil n nt' a ko go da'
yis ka ka di djol e ta nil yu ne' o na' cul ni hi bi ya do cul go jo-
da' n jo ni te' i ni uc ki hn ni te' i ni n la ge ni' he ta' hi na' n'
ni te' i ni k' a di' ci ca' ce hi na ni te' i ni ni he ta' hi na' n' ga
35 ci ca' ce hi na ni djoc ni ni dji ni a ko go di an sa dji na dn nil
ni te' i ni bec da la' e ni te' i ni a ko go an ni ta na na dic dal ni

he ran. Then, "I going to kill when I told you | from me you drove it away," he told his brother. "Well, let us go," he said.

Then farther on they started again. There man where he lived they two came. Then | there they lived. Then that boy food for it he worked. That they ate. | Then the larger he did not work. Then boy the smaller man | rich he worked for. Then what they ate he gave him. Then boy | the older did not work. He was lazy they say.

Then that boy well he lived. Then that older one | man the chief he talked to. "Boy the smaller with whom I live 'Whatever | you say I will do,'" he said they say. Then, "Boy which-one?" he asked | they say. Then, "I boy with whom I live," he said they say. "That what | I do does he say?" he said they say. "Well, this down the hill lead boiling | that I in it I will jump it is," he said they say. Then, "Next morning | just-as I am with me the cover will be opened it is," he said they say. "Well, I will find out | that which he says, true if he speaks; he shall do it," he said they say. Then, | "Go home," he said they say.

Then one day was. Then now that boy for | he sent messenger. Then, "Boy, 'That chief his house you come' they say," | he told him. Then boy there he started. There he came. Then to him | he spoke. Then, "Boy," he said to him. Then, "'This down stream | lead where it boils that in I go,' you say they say," he told him. Then | "I did not say it," he said they say. "All right, perhaps you did not say it. Here four | when days are you do it," he told him they say.

Then the boy started back. Then camp he came back. There | he sat. He was unhappy. He was thinking about it. Then, "What for it my brother | reports on me?" he thinking he sat. Then there he was sitting around. Then just that way | sun passed over days all. Then that way three days passed. | Then the next day that in he was to go in because of that he felt badly. Then, | "What I do?" he thought.

Then now that horse that one to him it came. Then that horse | spoke. "Boy what for it do you not feel good?" he said. Then, "Well | tomorrow 'lead boiling in you go,' he told me because of that I am unhappy." | "All right," he said they say. "Boy," he said they say, "over there you it was you saved my-life," | he said they say. "Now, I it is I will save your life," he said they say. "You it was because you saved my life, | I am alive; I will help you," he said they say. Then, "These pails four take," | he said they say. "Knife one," he said they say. Then, "Now I will come to you," he said | they say. Then, "There lead-

te'i ni a ko go a ko cid dn los ni te'i ni a ko go ci ni kud dn gic
 ni te'i ni a ko go cct dđ in sa dji xat dđ do bñt a ko go la'
 be ta dn gis la' n dlnł la' na ki a ko ya' ya hi dn 'al an ni ta
 yu ne' ya na hi dn t'a' ai da' ci hi dju na 'ai xa na dac i n ci dn tel
 5 ni te'i ni

a ko go yis ka ał uz li a ko go nan t'an n ne' da wa' yd na-
 gos ni' di dji a ga go ne' yd n nut' a ko go ai lji' nai dn loz
 a ko go lji a ko yi dez dzinz a ko go n de' la hi ba da dlq' lji
 bñ ka yo l'o' hi t'ji ai ya da dlq' a ko go a ko nya an ni ta
 10 in sa dji yi nil bec den nan ne yun ta'' a ko go bun ni k'añ gaj
 a ko go but dđ in sa dji xa dez bj a ko go xa na t'a ci n ynl tj
 a ko go in sa da la'e be ta i des gız a ko go in sa da la'e ye
 yo dlq a ko go in sa na ki yo ye ya yi hun 'a a ko go an ni ta
 yo ne' ya hi t'ak a ko go ał na da dez za ko wa yo n de' n da-
 15 hes kai a ko go yis ka a ko go t'a da bj' na hes kai a ko go ai
 xat dak' q na ta a ko go uc ki hn i a ko das da do daz tsa da
 hun na go das da a ko go na di dza xa na dza a ko go ko wa yo
 na des da a ko go a kos da a ko go bul go jö

a ko go da 'a na' na go des dza go' bi k'us n ba na na gos ni'
 20 a ko go nan t'an ya nya uc ki hn bul si ke hi ci 'ai di t'us q a hi
 k'un na dai k'i hi a ko go t'a bun ni ge q a na dle hi k'unc k'e a ko go
 bi t'a do xa na dje da ni' ni te'i ni n jo a ya do nil nan da' ni
 te'i ni

a ko go yis ka hi ge' uc ki hn yi ka des 'a a ko go uc ki hn a ko
 25 de ya a ko go nan tan ya nya a ko go di t'us da dji bi ya k'un na-
 k'i' hi gnc k'e a ko go do xa na dje da n ni te'i ni da da ni n ne'
 ni te'i ni da' do a dci ni da ni te'i ni n jo do a dn ni da lañ ge ni
 te'i ni a ya dn nil dji yis ka go ni te'i ni

a ko go uc ki hn na des dza ko wa yo na dza a ko go do bul go-
 30 jo da a ko go a ku' ya na tse kes go' da na da' go 'a' da dji bi ya'
 a ko go t'us ki yun k'e hi na ki go dzi a ko go n t'e hi be' xa go
 aclj n zj a ko go do bul go jo da a ko go ai l'ic di djad di hi
 n 'i ko di' bi te'i' da' dn ya a ko go uc ki hn n t'e bi ya do nl go-
 jo da yd n nut' a ko go da' n la ge t'is q'a hi k'un na k'i' t'a bun-

me," he said they say. Then, "My head¹ cut off," | he said they say. Then, "My blood pails four will be filled." Then, "One | with wash yourself; one you drink; other, two in there throw in. Then | in you jump. Then me sun where it comes up put me," | he said they say.

Then days all were. Then chief people all he told, | "Today let him do it," he said. Then that horse he led. | Then horse there he led. Then people many they laughed at it. Horse | through him grass could be seen. That they laughed at. Then there he came. Then | pails four he brought. Knife sharp he brought. Then his head he cut off. | Then his blood pails four he filled. Then east he took him. | Then pail one with he bathed. Then pail one with | he drank. Then pails two inside he poured. Then now | inside he jumped. Then all started back. Camp people they came back. | Then day was. Then early in the morning they came back. Then that | up he lifted again. Then boy there sat on something. He was not dead. | Alive he sat on something. Then he got up. He came out. Then camp | he lived again. Then he stayed there. Then he was happy.

Then a long time when it had passed his brother reported on-him again. | Then chief he came to. "Boy I stay with. that 'This cottonwood which stands, | which is cut off then in the morning the one it stands again I can cut. Then | its leaves will not grow again' he says," he said they say. "Well, let him do it. Go home," he said | they say.

Then the next day boy for him he sent. Then boy there | he started. Then chief he came to. Then, "'This cottonwood every day it is cut off | I will cut, then it won't grow again,' you say, they say. You spoke the truth?" | he said they say. "But I did not say it," he said they say. "Well, perhaps you did not say it," he said | they say. "You do it four days," he said they say.

Then boy started back. Camp he came back. Then he was unhappy. | Then there thinking he sat around, the sun passed over every day. | Then cottonwood that he was to cut two its days. Then, "What with how | I do it?" he thought. Then he was unhappy. Then that snake racer (?) | that one here to him came. Then, "Boy what because of it are you unhappy?" | he said. Then, "Well, 'Over there cottonwood that stands one cuts it early-morning | it stands it becomes again, that I cut off (Inter.) you say?"

¹ Literally. "face."

ne ge q̄a na dle n'i da gnc k'ε n ne ni' ne yɔl ni la' ni te'i ni
 n jo ya dn ni la' ci djos si ni' n' ni xe ta hi na 'n' ka c̄c̄ a'
 ce hi na' ni te'i ni da kwi yis ka go an ne' ni te'i ni a ko go
 na ki go dzi' ni te'i ni a ko go n jo yis ka a ko' bi te'i' di ca'
 5 a ko go bi da hi ca' a ko go bi t'a ɔl nai hic ge' a ko go do-
 xa na dje da a ko go an ni ta go da' te'i na d̄c̄ da' a ko go an ni ta
 k'un dn k'i ni te'i ni

a ko go ɔc ki hn nan t'an banl'a a ko go di dji bul n nut' a ko-
 go n jo n nit' a ko go an ni ta a ko' bil na de za a ko go q̄a go
 10 a ko go a ko ya hi kai a ko go 'ai l'i ci da bi ja yq̄i a ko go
 go da ts'un na dza a ko go an ni ta k'un k'i a ko go na des dza
 ko wa yo na dza a ko go an ni ta yis ka t'a bi ne ge t'is do xa-
 na tse da t'isi da ko si ta an ni ta nan t'an da ni leñ ke hn na'
 yɔl n nut' a ko go n jo go bi te'i' te'i go ya a ko go an ni ta bul go-
 15 jo n jo go na nes da a ko go a ko si da

a ko go n zat' o na got' tsa a ko go ai bi k'is n'i ba na gos ni'
 nan t'an yɔl na gos ni' a ko go n ne' xal dzil le' bi tsi' ni ai ci
 na si hi a t'ε ni ni te'i ni n jo bi go dol zunl ni te'i ni a ko go
 nad dn da bul ni te'i ni

20 a ko go ɔc ki hn yi ka' des 'a' a ko n ya a ko go na yo d̄l kat'
 ɔc ki hn o wa ge n ne' bi tsi' n ni hi ci na si hi a t'ε a ko go
 da la 'ε l'ε d̄t̄ci hi a t'ε n ni te'i ni da' do a d̄c̄ ni da ni te'i ni
 n jo do a dn ni da' lañ ke dji yis ka go a ya dn ni do an dza da yo go
 n ni k'ud d̄c̄ le ni te'i ni a ko go ɔc ki hn na des dza a ko go ic ki-
 25 hn do bul go jo da a ko da na da' a ko ya na tse kes a ko go dai-
 k'ε go ta gi be yis ka a ko go da la 'ε 'it dzi'

a ko go i tsa ban t'ak' a ko go ɔc ki hn bul n nut' n t'ε bi ya
 do n̄l go jo da bul n nut' a ko go da' n wa ge n de bi tsi' n di ai
 na si go' da la 'ε l'ε d̄t̄ci hi a t'ε ni n ed̄n ni la a ko go ai bi ya
 30 do ed̄l go jo da do a d̄c̄ ni da hi ya a ko go n j̄o ni' he ta hi na n'
 a c̄c̄ 'a' ce hi na' ni te'i ni ai n ne' bi tsi' n di' hi ai bi tsi t'a'
 bec o genz ai bi ya n ni a ko go ai beci ts'i ya da yo gns ai yi
 k'at' da tsa yo gol do' ai ta ba yo tu n li yo yi ya go tal bec
 ts'i ya da yo gns a ko go ai xa na dn gns a ko go n j̄o. da do d̄lε

he told me," he said they say. | "Well, as you say. Once me you-helped me, you it was, I was saved. Now, I | I will save you," he said they say. "How many days you do it?" he said they say. Then, | "Two days," he said they say. Then, "All right, to-morrow there to it I will go. | Then its top I will go. Then its-leaves all I will eat off. Then they won't come out again. | Then now down I will come again. Then now | you cut it off," he said they say.

Then boy chief he sent to him. Then, "This day," he said-to him. Then, | "All right," he said. Then now there they went-with him. Then when the sun was setting | then there they came. Then that snake just himself he saw. Then | down he came. Then now he cut it off. Then he started back. | Camp he came-back to. Then now next day early cottonwood did not stand-again. | The cottonwood just so lay there. Now chief, "You spoke-the truth, you live," | he told him. Then well to him he treated him. Then now he was happy. | Well he lived again. Then there he lived.

Then long time passed again. Then that one his brother informed on him. | Chief he told. Then, "'Man rich his daughter sick that one I | I will cure' he said," he said they say. "All right, we will find out," he said they say. Then, | "Go back home," he-told him they say.

Then boy for him he sent. There he came. Then he ques-tioned him. | "Boy 'Over there man his daughter who is sick I I will cure; then | just one night I will make a child,' you said they say." "But, I did not say it," he said they say. | "Well, perhaps you did not say it. Four days you do it. If you do not do it | your head I will cut off," he said they say. Then boy started-back. Then boy | was unhappy. There he sat about. There he-thought about it. Then just that way | three days passed. Then just one day remained.

Then hawk flew to him. Then, "Boy," he said, "what ; because of it | are you unhappy?" he asked him. Then, "Well, 'Over there man his daughter is sick, that one | when I cure just-one night I will make child, you said' he told me." Then, "That because of | I am unhappy, I did not say it because." Then, "All right, you it was I was saved. | I will save you," he said they say. "That man his daughter is sick that one crown of her head | iron is screwed in that because she is sick. Then that iron down they screw it that | soon she will die. Those by the shore, by the-river for that they dance. Iron | down they screw it. Then that

ni te'ini njo axiye'e' ni te'ini a kogo ci ai bi l'e' bi ni go
da nde dal da ne da go l'ic dɔl xɔli a di do nɔl a kogo me' go do-
lel ni te'ini njon ni te'ini

a kogo ai ɔl be yis ka ai bi dji a ko' de ya a kogo n e'
5 da wa bi nel i go a kogo ai n ni hi bi tsi' t'a' bec o gɛz ai yi
xa yi gɛz a kogo n jo nas dlj bi ko wa yo na dza a kogo l'e'
goz lj a kogo l'e' bi ni go ai i tsa hi da nes da kɔ wa bi ka'
a kogo l'ic dɔl xɔl a dn nit' a kogo me' goz li a kogo xa yɔn-
ka a kogo t'a bi ne ge nan t'an yi gos sint' a kogo dan ni la n nt'
10 a kogo n jo hɔn na' n nt' a kogo ɛ ki hn n jo go na nes da
a kogo n jo go sɔt da

a kogo n zat' go de ya' a kogo bi k'is n ba na gos ni' nan t'an
bɔl na gos ni' a kogo ci k'is n' ɛ kɔn hi don jo go a ni da n nt'
a kogo ci dil gɔt zɔs xe' hi a t'e bi zat' nanc'a n ni bi ka ge
15 nans tsoz n ni ni te'ini ai k'e go. nan t'an yɔl na gos ni' a kogo
n jo a ya do nil nan da' yɔl n nt'

a kogo ɛ ki hn yi ka' des 'a' ɛ ki hn a ko de ya a kogo
ɛ ki hn a ko n ya a kogo na yo dil kut a kogo ɛ ki hn yɔl n nit'
ci dil gɔt zɔs xe' n ni te'ini a kogo a yan ne' dj yis ka go bi-
20 zat' nan 'a' bi ka ye nan tsoz ni te'ini a kogo do an dza da-
yo go n i' (n ni)¹ kud dɛ lɛ ni te'ini a kogo ɛ ki hn na des dza
ko wa yo na dza ko wa yo sɔt da a kogo do bɔl go jo da go' na da'
ya na tse kes go' na da' a kogo na ki be yis ka an ni ta ta gi
be yis ka da la 'e 't dzi

25 a kogo lj li gai ye ben kai yo l'o hi t'an ne n'i ba, na na dza
a kogo ɛ ki hn n t'e bi ya do ɔn l go jo da bɔl n nt' da' dil gɔt
zɔs xe' n ni' n cɔl n ni la (n cɔl n ni)² ai bi ya do cɔl go jo da n jo
ni he ta hi na' n' da la hit di' ce na hi na' a kogo an ni ta ɔl
do lel ni he ta hi na' n' da la he di n djo nac ni bɔl n nit' a kogo
30 a ko' n t'ac goc j ai na ya yo n za yo go li yɔl n nit' k'a di' ge
bec nez i la' na dn ti yɔl n nit' bec bi nail 'a hi³ hel do' bɔl-
n nt' a kogo ai la' da yɔn lɔ nai dn ne' a kogo a ko n t'ac
yɔl n nit' ci ka' dan da yɔl n nit' a kogo ɛ ki hn da nes da a ko
lj i bɔl na dl yot' a ko bɔl yil te a kogo a ko bɔl nil got' a na di'
na dn ya ɛ ki hn ai ge bi te' i' ya l ti' a kogo n lai n la dil gɔt'

¹ Both were recorded.

² First given.

³ "That with one skins." (?).

you screw up again. Then good she will be again," | he said they say. "All right, thanks," he said they say. Then, "I that its night middle | I will come on (house). When I sit on it snake black will-rattle. Then baby will become," | he said they say. "Good," he said they say.

Then that all days passed. That its day there he started. Then men | all watching him then that sick one crown of her-head iron screw that | he screwed up. Then well she became. Camp he came back. Then night | became. Then night its middle that hawk sat on, house on it. | Then snake black rattled. Then baby was born. Then day broke. | Then early chief knew it. Then, "It is true," he said. | Then "Well, you live," he said. Then boy well lived again. | Then well he lived.

Then long time passed. Then his brother informed on him. Chief | he informed. Then, "My brother, boy says something not-good," he said. | Then, "'I, Delgit I will kill, his tongue I will-bring,' he says. 'His hide | I will bring' he says," he said they say. Thus chief he told. Then | "Well, let him do it. Go home," he told him.

Then boy for him he sent. Boy there started. Then | boy there he came. Then he questioned him. Then boy he said to, | "'I Delgit will kill,' you said they say. Then do it. Four days his tongue | bring. His hide bring," he said they say. Then "If you do not do it, | your head I will strike off," he said they say. Then boy started back. | House he came back. House he sat. Then being unhappy he sat about. | Studying about it he sat about. Then two days passed. Now three | days passed. Just one remained.

Then horse white through him grass could be seen that one came to him again. | Then, "Boy, what because of it are you-unhappy?" he asked. "Well, 'Delgit | I will kill you said,' he said-to me. That because of I am unhappy." "Well, | because of you I was saved. Once again I will save you. Then now all | will be. Because of you I was saved. Once again I will help you," he said. Then | "There we two will go. I will look. That one where he goes-about far he lives," he said. "Now | knife long one you take," he said. "Knife short too," he said. | Then "That one both take. Then there we two will go," | he said. "On me sit," he said. Then boy sat on him. There | horse ran with him. There he went-with him. Then there he arrived with him. Some distance away | he dismounted. Boy there to him he talked. Then, "Over there

xol ze bɔl n nɛt' ai be ci n jo go hn kac yɔl n nɛt' a ko go n jo go
 yj gac a ko go di ci do co 'i da ni heɔ do' do no 'i da a ko go
 ci ka' dan da ai bec n nez i da dn tɨ yɔl n nɛt' a ko go ai dɨ dn
 ɔ na hɛc te bi l'a yo nɛ tɛnc get' dɨ dn ni tɛ'i ni ts'it da go xonl-
 5 c ic le ga' ni tɛ'i ni a ko go ai yi senɔ hi go bi zat' xa dn aɔ bi ka ge
 a dn liɔ ni tɛ'i ni

a ko go an ni ta tɛ ki hn da nes da a ko go yi tɛ'i' na dl got'
 a ko go yi l'a tɛ'el got' a ko go na di dza a ko go yu we di' yi tɛ'i'
 na dl wot' a ko go yi l'a tɛ'un na nal got' a ko go dl gɛt tɛ'e he ta
 10 le na di mas a ko go yi tɛ'i' na des dzɔl a ko go yi l'a tɛ'un na nal-
 got' ai bec be' ts'it da go yɔl cic a ko go yo we di' yi tɛ'i'
 na des dzɔl a ko go yi l'a tɛ'un na nal got' a ko go dl gɛt n des daz
 nanɔ daz a ko go yi zes xi

an ni ta a ko yi tɛ'i' dej 'aj ya n 'aj a ko go ai nai l'a' a ko go
 15 bi ka ge a yun la bi zat' a yun la a ko go bi ka ɣe hi n tɛa' tɛ ki hn
 tɛ'e aiɔ i a ko go da bi t'a go a xan ne go il woj a ko bi ka ɣe
 yi di des to' a ko yi denɔ to' a ko iɔ n ya a ko go bi ka ɣe yi-
 des tsont' a ko go bi ts yo an o yunɔ tsoz bi ka' da nes da a ko go
 bil na hil te a ko go ko wa yo da na yo yɔl na t'aj ai ge i ka ɣe
 20 yi denɔ to' ai ge i zat' n yun 'a' a ko go aɔ be yis ka nan t'an
 yi tɛ'i' de ya i zat' yo 'al go a ko ya yun 'a' a ko go n ko' aɔ n-
 ni ni nan ni a yɔl n nɛt' a ko go n jɔ n nɛt' bi go zi da k'at'
 bi ka ge hi n nɛt' ko' sɔ tsoz a ko go n de la' a ko do' ka
 a ko go ko na dai den nɔl tonɔ yɔl n nɛt' a ko go n jɔ n nɛt' na-
 25 dn da' i na yo yɔl n nɛt'

a ko go na des dza a ko i ya ai do' n ne' da bi ya yɔl na gos ni'
 a ko go ko' le xo' ka di da dn dl gɛt bi zat' yi go sun ci n nɛt'
 a ko go da bi ya le' xes kai n ne' la' da bi ya ku' ni hes kai
 a ko go a ku' n ne' nai yo dl kit di xo la yɔl n nɛt' a ko go dl-
 30 gɛt bi zat' la' da t'el e bɔl n nɛt' a ko go do la' yi gonɔ si da a ko go
 n de da la' e yunɔ 'at' di yo ya ge xas tɨ hn sɔt da hi ba na' na-
 xo dɛ kit n nit' a ko go a ko' ya n ya xas tɨ n wa yo n na'
 yɔl n nɛt' a ko go nan t'an hn no ket' yɔl n nɛt' n jɔ a ko di ca
 n nɛt' a ko go a ko de ya a ko n ya a ko go bi tɛ'i' xa dzi xas-
 35 tɨ hn yɔl n nɛt' dl gɛt bi zat' la' da tel i yɔl n nɛt' a ko go xe'

Delgit | is called," he said. "That knife well sharpen," he said. Then well | he sharpened it. Then, "This me he cannot see me. You too he cannot see you." Then, | "On me you sit. That knife the long one take up," he said. Then, "That four times | from side-to side I will move. Under him, I go across fourth time," | he said they say, "up you must stab," | he said they say. Then, "That one when you kill his tongue cut out, his hide | prepare," he said they say.

Then now boy sat on him. Then toward him he ran across. | Then under him he ran. Then he got up. Then from beyond toward him | he ran across. Then under him he ran again. Then Delgit in vain | whirled around. Then toward him he started running-again. Then under him he ran again. | That knife with up he-stabbed him. Then from beyond toward him | he ran again. Then under him he ran again. Then Delgit swayed back and forth. | He fell. Then he killed him.

Now there toward him they two started. They two came to him. Then that one he skinned. Then | his hide he prepared. His tongue he prepared. Then that hide of his was large. Boy | in vain tried. Then by it near little gulch there its hide | he started to drag it. There he dragged it. There horse stood. Then its hide he pulled-it. | Then across he pulled it. On it he sat. Then | he ran back with-him. Then camp little ways they two came. There hide | he-threw down. There tongue he put down. Then all days were. Chief | to him he started, tongue holding. There he carried it to him. Then, "Here that you spoke of | I brought back," he said. Then, "All right," he said, "I will find out. Soon | its hide," he said. There it lay. Then, "Men some there go, | then here drag it-back," he said. Then, "All right," he said. "You go home | where you eat," he told him.

Then he started home. There he ate. Then men all he spoke-to. | Then, "Here come together. This someone Delgit his tongue I suppose he knows," he said. | Then all came together. Men many all here came. | Then there men he questioned. "These so many," he said, "Delgit | his tongue (Inter.) what kind?" he asked. Then not one knew it. Then | man just one he sent for. "That down-there old man who sits go to him. I will question him," | he said. Then there he came to him. "Old man over there come," | he said-to him. "Then the chief invites you," he said. "Very well, there I will go," | he said. Then there he started. There he came. Then to him he spoke. "Old man," | he said, "Delgit his tongue (Inter.) what kind?" he asked him. Then, "He," | he said, "Delgit is-

n nt' dɪl ɡət xol zɛ bi zat' da ɡoɫ ɡɪj lɛ. n nt' an ni na ca da'
 hɛ j lɛ hn' n nt' ai yi da ni la da 'ai bi zat' da ɡoɫ ɡɪj n nt'
 a ko ɡo ɛ ki hn na dn da' yɪ n nt' na des dza ko wa yo na dza
 a ko ɡo bɪ ɡo jo a ko ɡo a ko si da

5 a ko ɡo n zat' ɡo de ya a ko ɡo ɛ ki hn na tse kes ɡo' sɪt da
 si k'is n' ci ke dn ni la n zi kal la hi ci hi ba na ɡoc ni' n zi
 a ko ɡo a ku' de ya ya n ya nan t'an yi tɛ'i' xat dzi wa ɡɛ n ne'
 sɪt da hi da an dza hi k'ɛ ɡo ac ne' hi a t'ɛ n ni yɪ n nt' n jo be-
 ɡo zi n nt' na da da' yɪ ni

10 a ko ɡo ai n ne hi yɪn ka des 'a a ko ɡo n ne hi a ko n ya
 na yo dɪl kɪt ɛ ki hn at dza hi k'ɛ ɡo ac ne' n di tɛ'i ni da da a ni
 yɪ n nt' da' do a dɛ ni da n nt' a ko ɡo do a dn ni da lañ ɡɛ dɪ
 yis kɔ ɡo a ɣa dn niɪ yɪ n nt' a ko ɡo n ne na des dza a ko do bɪ-
 ɡo jo da' ya na tse kes da na da' a ko ɡo ta ɡi be yis kɔ da la'ɛ
 15 ɡo dzi'

a ko ɡo ko' de ya ɫi li ɡai ye de si ɡan ne hi nai dn dziz i sa
 dɪ i nai dn nɪl beɛ da la'ɛ nai dn tɔ a ko ɡo aɫ ɛz ɫi a ko ɡo
 a ku' ɫi yi des loz a ko n ya ɫi bi zot k'ɪñ ɡɪj yi zes xɪ a ko ɡo
 i sa a ko n yɪn 'a da la'ɛ i sa dɪ xa des bɪ a ko ɡo la' yo dɫɔ
 20 la' ye ta des ɡas la' yo ne' ya yi zat' i ya hi ɡo a ko ɡo yo ne'
 ya hi tak' a ko ɡo ai bɪ da del tɛ' a ko ɡo be yis kɔ t'a bi ne ɡe
 ai dak' o na tɔ a ko ɡo n ne' n'i da dɪ a ko ɡo do xa k'i da
 a ko ɡo di' n ne hi da bi ɣa ba da dɫɔ

a ko ɡo anɪ ɛz ɫi a ko ɡo ɛ ki hn i n jo ɡo i ta n ɡon le'
 25 tɛ'i ni n aɫ

MAGIC FLIGHT.¹

aɫ k'i dɔ tɛ'i ni a ko ɡo n ne' ɡo li tɛ'i ni a ko ɡo n ne' ɡo-
 ɫi ɡo n ne' da la'ɛ ku du ca' n zi tɛ'i ni a ko ɡo a ku de ya
 n za yo n ne' ɡo lin yo n ya a ko sɪt da do n t'ɛ yi ya da a ko ɡo
 n zat' ɡo de ya a ko ɡo n ne' xa dn ci na da' hi n ya' a ko ɡo
 30 a ku ko wa ɡɛ n ya a ko ɡo ai n ne hi yi t'a yo a na daɫ a ko ɡo ai
 n ne hi ɔ na dza a ko ɡo ai di' yo we da la'ɛ da hi tɔ a ko ɡo n ne'
 na na dza a ko ɡo ya na tse kes xa dɪ' ɔɔ' na da' n zi a ko ɡo a ku
 yi t'a yo na zi' a ko ɡo kal la hi bi tɛ'i' xaus dzi n zi a ko ɡo

¹ Told by Albert Evans. A free translation is given on pp. 81-85.

called his tongue is forked," he said. "When I was young | I used to-see it," he said. "That is the one. Just that his tongue is forked," he said. | Then "Boy, go home," he said. He started home. House he came back. | Then he was happy. Then there he sat.

Then long time passed. Then boy thinking about it he sat. | "My brother me he does not like," he thought. "Well, I will-inform on him," he thought. | Then there he started. He came there. Chief to him he spoke. "Over there man | who sits 'just the way-you do I can do,' he says," he told him. "All right, I will find-out," | he said. "Go home," he said.

Then that man for him he sent. Then man there came. | He questioned him. "'Boy, just as he does I do,' you said they say. Did you say it?" | he asked him. "But, I did not say it," he said. Then, "Perhaps you did not say it. Four | days you may do that," he told him. Then man started home. There he was unhappy. | He thought about it. He sat around. Then three days passed, just one | was left.

Then here he started. Horse white, poor he led back. Pails | four he brought. Knife one he brought. Then all became. Then | there horse he led. There he came. Horse his throat he cut. He killed him. Then | pails there he put. Just one pail blood filled. Then some he drank, | some he washed with, some in he poured, very little. Then in | he jumped. Then that they closed. Then night passed. Early | that they opened. Then man that one was not. Then there was nothing. | Then those men all laughed-about him.

Then all was. Then boy well still lived | they say. All.

MAGIC FLIGHT.

It was long ago they say. Then man lived they say. Then, "Man where he lives | man just one I am going," he thought they say. Then there he started. | Far away man where he lives he came. There he sat. He did not eat anything. Then | long time passed. Then man from somewhere he comes came there. Then | there camp he came. Then that man near by he walked. Then that | man was going back. Then from there forward just one month then man | came again. Then he thought about it. "From-where does he come?" he thought. Then there | near him he stood. Then, "Well, to him I will speak," he thought. Then | near

a xan ne go ya n ya a ko go yi te'i' xa dzi xa di' na na yul n nit'
 di n za yo gone li n nut' xai yo ni' n zat' a co a ko n nal
 n nut' a ko go a ku di ca xac t'i n nit' a ko go n jo na des dza
 k'at' n nut' a ko go dza di' da la 'e da xi ta go nanc da dza
 5 n nut' a ko go n te'i' xa dis dzi yul n nut' a ko go n jo n nut'

a ko go n ne' a ko' sut da a ko go da la 'e da xi ta a ko go ai
 n ne' na na dza li' bul na dzut di a ko go a ku' yi te'i' de ya a ko
 ya n ya a ko go yi te'i' yal ti' a ko go ni' na n dza la yul n nut'
 a ko go ku nans dza n nut' a ko go a ku' di ca dca ni' yul n nut'
 10 a ko go n jo a ko dn na' di n ne' la' bul si ke tal le' n si ni
 te'i ni a ko go ci' na des dza ci ke' yo hi nal le ga' ci' na des dza
 ni te'i ni a ko go ai cdlq a da yis ka go a ko de ya a ko go 'ai
 n ne hi bi ji' ba' bil na gos ni' a ko go yi gonl si a ko go ai n ne hi
 bi te'i' yal ti' n' ci li' be ke' hnl ka le ga' ni te'i ni

15 a ko go a ku' de ya hut dan i ya hi go dait n ne' a ko go ai
 yi do ynl i yo ne' go de ya a ko go a ko' hi yal li bi ke' ai ja
 yol ka a ko go n za yo yol ka a ko go ai n ne hi na tse kes a xan-
 ne go go li ci n zi a ko go n za yo dzul da' n 'a yo xai ya a ko
 nez da a ko go ai li bi ke' i da di' do xa k'i da a ko go da 'ai ge
 20 sut da xa go' ac ne' n zi go' sit da

a ko go n t'a go ga ge da di t'ak' a ko go yi te'i' na di dl gaj
 xai yo den ya yul n nut' a ko go bi dz ts'a a ko go bi te'i' go da'
 des t'ak' a ko go ban ya a ko go yi te'i' yal ti' xai yo den ya
 n nut' da' ko' de ya n ko' li bi ke' n ne' li bil o nal go' i
 25 bi te'i' yo de ya n nut' a ko go ai yi ni' n zat' yo go li n nut'
 bi te'i' dzul di go da n 'a yul n nut' a co' a ko dn nal yul n nit'
 ai n ne' do n jo da yul n nit' a ko go bi te'i' gon ye yul n nit'
 a ko go da ya t'e n di a ko de ya n nit' n zat' n nit'

a ko go co n yul n nut' di bi km hi cal hi nanc ne' n nut'
 30 a ko go n jo n nut' ai bi te'i' yo a xan ne yo nanc xe yul n nut'
 a ko go di li gai ye al t'a ye hi n na' nanc t'e n nut' a ko go dza di'
 nic xe yul n nut' a ko go ai xat dak' di' xo le la' yul n nut' a ko go

he came to him. Then to him he spoke. "Whence did you come?" he said to him. | "Here far I live," he said. "Somewhere land far impossible there you go," | he said. Then, "There I go I am that kind," he said. Then, "All right, I am going back, | soon," he said. Then "From now just one month I come back here," | he said. Then, "To you I will speak," he said. Then, "All right," he said.

Then man there sat. Then just one month was. Then that | man came again. Horse he rode. Then there to him he started. There | he came. Then to him he spoke. Then, "You have you-come again?" he asked him. | Then, "Here I have come back," he said. Then "There I will go," I said," he said. | Then, "Very-well, there you go." "This man some I want to stay with," I think," he said | they say. Then, "I I start back. After me you must come, I I start back," | he said they say. Then that fifteen days there he started. Then that | man his name he told-him. Then he knew it. Then that man | to him had spoken. "My horse his tracks you must trail," he said they say.

Then there he started. Food a little he carried. Then that | he will use taking it he started. Then there he was walking his-tracks those only | he trailed. Then far he trailed him. Then that man he thought about. "Near | he lives," he thought. Then far mountain where it stood he climbed. There | he sat down. Then that horse his tracks were not. There was nothing. Then right there | he sat. "What shall I do?" thinking he sat.

Then just then raven alighted on (tree). Then to him he-shouted. | "Where are you going?" he said. Then he heard him-slightly. Then to him down | he started to fly. Then he came to-him. Then to him he talked. "Where are you going?" | he said. "Well, here I started. Here horse his track, man horse who-was riding | to him I started," he said. Then, "That country far he lives," he said. | "To him mountains four stand," he said. "Impossible there you go," he said. | "That man is not good," he said. Then, "To him it is dangerous," he said. | Then, "Never-theless there I will go," he said. "It is far," he said.

Then, "Sho," he said, "this food that I travel I will give you," he said. | Then, "All right," he said, "that one toward him near I will carry you," he said. | Then, "This white thing your eyes I will put across," he said. Then, "From here | I will carry you," he said. Then, "That up do not raise," he said. Then, | "From-here I will carry you," he said. Then, "Just one mountain where-

dza di' nic xe' yɫ n nɫ' a ko go da la' hi go dzɫ nan 'a yo nɫnc xe
ai ge ci xa na soɫ a ko go ai ge de ti sin ke do yil n nɫ'

a ko go a ni ta yi des γɫn a ko go da la hi go dzɫ nan a yo
n yɫn γɫn a ko' nes da a ko go ai ge si ke a ko go de ti hi go yi γɫn
5 a ko go na ki dzɫ nan a yo n yɫn γɫn a ko nez da a ko go de ti
ɫ tɛ'i yal ti' a ko go na yi γɫn a ko go ta go dzɫ nan a yo nez da
a ko si ke a ko go de ti hi go na yi γɫn a ko go yo we yo dzɫ
dji nan a yo nez da a ko go ai ge si ke

a ko go ai di' yɫ na gos ni' n la' ge dzɫ si 'a ai yu da ge
10 go lin la' yɫ n nɫ' a ko go ai bi tɛ'i' a xan ne yo nɫnc xe yɫ n nɫ'
a ko go yi γɫi a ko go a ko a xan ne go n yɫn γɫi ai ge ga ge
bi ts'a' o na dza

a ko go da bi ja yo we de ya ai dzɫ i a xan ne go ya n ya
a ko go a ku' hi γal bi tɛ'i yo a ko go a ko' tu n li ba yo tu ba
15 xa go get' ya n ya a ko go ai ge sɫ da a ko go de ti' hi go a ko go
tɛ'e ki na ki tu yi ka n 'aj a ko go an na di' sɫ da a ko go
tɛ'e ki tu ya n 'aj a ko go tɛe aɫ ts'us ɛ hi be' yonɫ ne' a ko go
tɛ'e ki a ko da dez gal a ko go a ku da yɫnɫ sɫ a ko go da xa
o na t'aj a ko go ko wa yo na t'aj

20 a ko go bi tsi' bɫ na gos ni' ci ta n nɫ' wa yo n ne' ni tɛ'i'
de ya ni hi hi sɫ da ni tɛ'ini a ko go ci tsi' ba no' ac ni
tɛ'ini ku' no ya' ni tɛ'ini a ko go di no xi nas dzɫ lɔ no xa
na izɫ do' ni tɛ'ini a ko go a ko yan aj ku' ci ta no ket'
yɫ n nɫ' a ko go a ko de ya a ko n ya a ko go a ko' nez da
25 a ko go q i a a ko go bi tɛ'i' yal ti' ni' nɫc i n' yɫ ni a ko go ku'
ni tɛ'i' de ya n' ni' n jo n ca' na izɫ yɫ n nɫ' a ko go n jo n
n nɫ'

a ko go yɫs ka a ko go na us sɫ' n di γa dn ni di yo ya ge
dzɫ si 'a ai da la' dji n n get' a ko go k'e dn le a ko go da la'
30 dji no t'a a ko go na da' la' nan ne' ku' yɫ n nɫ' a ko go a ku
de ya tɫi' a tca' al za go yo al be xa go ka he tɫi' al za ai yo tɫnɫ
a ko go a ko n ya a ku yes da a ko go dan jo go yes da a ko go
ɫ ni' n 'a a ko go sɫ da

it stands across I will carry you to. | There I I will rest. Then there little while we will sit down," he said.

Then now he began carrying him. Then just one mountain where it stands across | he put him down. There he sat down. Then there they two sat. Then after a little time he carried him. | Then second mountain where it stands across he put him down. There he sat down. There little while | to each other they talked. Then he took him on his back again. Then third mountain where it stands across he sat down. | There they two sat. Then after a little-time he took him up again. Then beyond mountain | fourth where-it stood he sat down. Then there they two sat.

Then there he talked to him. "Over there mountain stands, that beyond | he lives," he said. Then, "That to it near I will-carry you," he said. | Then he carried him. Then there near he put him down. There raven | from him went back.

Then just by himself onward he started. That mountain near he came. | Then there he walked toward him, then there by the-river shore water for | it had been dug out he came there. Then there he sat. Then after a time then | girls two water for came. Then some distance away he sat. Then | girls water they two came-to. Then stone small with he threw. Then | girls there looked-around. Then there they saw him. Then quickly | they two went-back. Then house they two came back.

Then his daughter spoke to him. "My father," she said, "over-there man 'to you | I will come' the one who said sits," she said they say. Then, "My daughters to him you two go," he said | they say. "Here let him come," he said they say. Then, "This our work much for us | he will do," he said they say. Then there they two came. "Here my father asks you," | she said. Then there he started. There he came. Then there he sat down. | Then sunset. Then to him he talked. "You I saw," he said. Then, "Here | to you I started," he said. "Good, for me you will work," he said. Then, "Very well," | he said.

Then it was morning. Then "I will work for you," you said. Well, this downstream | mountain stands, that just one day you dig down. Then plant. Then just one | day make it mature. Then corn some bring back here," he said. Then there | he-started. Wooden ax being made he carried it. Shovel wood made of, that he carried. | Then there he came. There he sat-against it. Then merely he sat against it. Then | sun was in the-middle. Then he was sitting.

a ko go xas t̄i hn bi tsi' da ke' yo na ɣa hi bi t̄e'j' xat dzi ci ta
 n ne' no xan na z̄t' hi hi dan la' ba noc ne' n n̄t' n j̄o ci tsi'
 a ko dn na' n n̄t' a ko go a ku hi dan yi dez ne' a ku yi ne'
 a ko go n ne' dan jo go s̄t da ye' ȳl n n̄t' n i zi yo on ya n'
 5 ȳl n n̄t' a ko go h̄t dan na ni ne' ȳl n n̄t' da' do ca da di hic-
 nał ne' n n̄t' a ko go i na' d̄c ni n n̄t' do da' di dz̄ł i do xa-
 go ac le go da' n n̄t' ɛn na d̄c ni ȳl n n̄t' a ko go i ya a ko go
 ą̄ł a ko go co' ȳl n n̄t' a ko go ni tsi ts'ɛn bi kai yo doc i
 n n̄t' a ko go ai bi tsi' ts'ɛn bi t̄e'j' n ne t̄a a ko go ya la'
 10 na d̄c te n n̄t' a ko go ai j̄i' n ne t̄a a ko na li hn na d̄ł ni'
 a ko go bi yol ye' yon yol a ko go n ne' ɛnł xaj a ko go bi gan
 ye yunł tsot ni yo bi tsi ts'ɛn n yun 'a

a ko go na di dza a ko go dz̄ł d̄i j̄i' ȳl di des ni a ko go d̄ł ki-
 d̄z d̄o' si li a ko go na da' k'e dn la a ko go xat djek a ko go bi-
 15 zol goz l̄j a ko go da la 'e go' da di ga a ko go an ni t̄a n ne' t̄e'i-
 nail s̄t' a ko go na dn da' ȳl n n̄t' na hi zi dn ȳl n n̄t' a ko go
 na di dza a ko go bi na' di a t̄i go dez j̄ a ko go n lai n la' bi ka
 dn ya n' ȳl n n̄t' la' ba na ȳl n n̄t' a ko go la' ya n ya li xes l'q
 a ko go nai des ne' a ko go ko wa yo nan t'aj a ko go xas t̄i hn
 20 bił go j̄o ci ki n ne' a ɣa t'e le ga' na 'o sit' n ni n' ni t̄e' ni
 a ko go o j̄a a ko go yus k̄a di l̄j la' ca n l̄c o ȳl n n̄t' a ko go
 n j̄o n n̄t'

a ko go yus k̄a l̄j ba' bi k'e da' is nil a ko go yi ka' da nes da
 a ko go na li hn tsi' n l'z i bai n t̄a a ko go bił des get' a ko go
 25 bi k'os yu ya yol l̄c a ko go bił nal get a ko go bi li' hun ya
 nan 'n kat a ko go l̄j n 'i xat dzi xal l̄a n n̄t' ci tsi ke an na-
 ci d̄ł a n n̄t' a ko go da dal l̄a n n̄t' a ko go ci tsi' ke hi na ki dza-
 da la' yil n de n n̄t' a ko go ai da xa di n ne' xa t'i ni ȳl ni ne'
 n yos ba n n̄t' a ko go ai yus k̄a ci tsi' d̄a w̄a ba d̄c t'e a ko go
 30 la' ȳl ni ne' a ko go n jo go na z̄t' hi le

a ko go yus k̄a ai t̄e' ki na ki dza da hi yi des t'i' a ko go ai
 nai l̄j hn yi ke' yo na ɣa hi ai bi la l'a i ya hi go dais k'tt go'
 ai yn la' a ko go xas t̄i hn bi na nai n t'i' a ko go ai t̄e' ki yi ta
 de ya a ko go da la' he di xa dn ya na ki dn xa dn ya ta dn xa dn ya

Then old man his daughter the youngest to him spoke. "My-father, | man who works for us food some to him I carry," she said. "Very well, my daughter, | there you go," he said. Then there food he started to carry. There she carried it. | Then man merely sat. "Ye," she said, "where you work you came here," | she said. Then, "Food I brought you," she said. "But, I will not eat. I am not going to live," | he said. Then "'Eat,' I say," she said. "No, this mountain I can do nothing with," | he said. "'Eat,' I say," she said. Then he ate. Then | all. Then, "Sho," she said, then, "your head through it I will look," | she said. Then that one his head to her he put down. Then, "Lice some | I will take out for you," she said. Then there he put it. There girl felt over it with her hand. | Then her breath with she blew on-him. Then man went to sleep. Then her hand | with she lifted it, on the ground his head she placed.

Then she got up. Then mountain four places she pushed with-her hand. Then level | it became. Then corn she planted. Then it grew up. Then its tassel | became. Then just one it became white. Then now man she woke up. | Then, "Get up," she said. "You-have completed your work," she said. Then | he got up. Then his-eyes hard he looked. Then, "That over there after it | you came," she said. "Some go for," she said. Then some he went to. He-tied it together. | Then he started carrying it. Then camp they two-came back. Then old man | was pleased. "My kin, man must be-this kind. 'I will work for you,' he said," he said they say. | Then sun set. Then it was morning. "These horses some for me you ride," he said. Then, | "Very well," he said.

Then it was morning. Horse for him on it he put (saddle.) Then on him he sat. | Then girl stick tough she gave him. Then with him he began to buck. Then | on the back of his neck he struck-him. Then with him he bucked around. Then his horse was tired-out. | He fell down. Then horse that spoke. "Well," he said, "my daughters did it to me," | he said. Then, "Nearly," he said. Then, "My daughters twelve | one you marry," he said. Then, "That one which ever one he wants he may marry. | I lost," he said. Then, "These tomorrow my daughters all for him I will put in a-line, then | one he may marry, then well he will work."

Then it was day, those girls twelve he put in line. Then that | girl youngest that one palm of her hand small projects | she caused. Then old man his eyes he put across. Then those girls along | he started. Then just once he went by. Twice he went by. Three-

a ko go d̄i ɯ li' ge a ni t̄a na l̄i hn yi ke' yo na ɣa hi hai yi dziz
 a ko go ci ki ye n n̄t' ci tsi' cī n jo ni s̄t ts' a' xa ȳn̄l̄ t̄i n n̄t'
 a ko go ȳl̄ n na a ko go yīl̄ bi k̄o w̄a

a ko go ai na lin hi na do t'ac xas t'i hn ni zil xe ai bi ɣa
 5 na dn t'ac n nit' a ko go n ne' n jo n n̄t' a ko go l̄i ba na
 ȳl̄ n n̄t' a ko go l̄i d̄l̄ x̄l̄ i naīl̄ t' e' ai do da' n nit' lai' i l̄i
 bi ɣa dac tci i des ka ne' ai nan̄l̄ t' e' ȳl̄ n n̄t' a ko go a ku de ya
 a ko go ai nain̄l̄ t' e' a ko go ai di' xa dn je ci ko di' xa di ce
 n n̄t' a ni t̄a di xas t'i hi bi tsi' i bi' a' d̄a w̄a nes nan e a t' e
 10 do x̄n na hi da' n n̄t' ni zil xe' ci l̄a go n k' t̄j e as tsa ai ɣa gon li-
 yo nad dn t'ac n n̄t' a ko go l̄i le ke' da nes ke a ko go l̄i
 b̄l̄ nai hil t̄e

a ko go 'ai be ȳs k̄a hi 'aj go' a ko go xas t'i hn xat dzi n lai yo
 ko wa yo na no' ta n n̄t' a ku bi tsi' de ya a ku' n ya et d̄i
 15 n ne n' i da 'a d̄i a ko go bi ta ȳl̄ na gos ni' a ko go da 'a d̄i
 n n̄t' n j̄o bi ke' di ca nas tset n n̄t' a ko go a ku' de ya a ko go
 di li tci' i d̄l̄ le yo ta a ko go bi ke' l̄i b̄l̄ na dil ɣot' a ko go ai
 na l̄i hn ȳn̄l̄ ts̄a n la' ci ta l̄i b̄l̄ hul wol̄ a ko go xac ke l̄a li tci'
 n n̄t' a ko go ai ge nez ke bi ko wa de go t̄e' q̄ e n ɣon 'a a ko ne'
 20 nez da a ko go n ne hi ts' i' d̄l̄ x̄l̄ i yi yi' nez da

a ko go xas t'i hn l̄i b̄l̄ da d̄l̄ wot' a ko go ai ya n ya san-
 ne hi n n̄t' hai yo n ne' ci tsi' ce nez i n n̄t' a ko go doc 'i da
 n n̄t' ko ji' q̄ aj la² n n̄t' a ko go ku da a d̄i doc 'i da n n̄t'
 a ko go xas t'i hn na des dza ko wa yo na dza

25 a ko go na ȳs k̄a a ko go d̄a w̄a a ko des kai a ku' h̄n kai
 a ko go ai b̄n nas ge tu n t̄e li nan l̄i a ko go a ku b̄t tsi'
 ba dan ni a ku' ȳn̄l̄ ts̄a a ko go ta' d̄l̄ ni ge ts̄i' n nez i n ts̄a zi
 yi ka' das ke b̄l̄ a na 'ōl̄ a ko go xai ya a da t' e a ko go ci tsi' ni
 da la' h̄n di ci t̄e' i' ni ɣal̄ ȳl̄ ni a ko go ci ja je da la he di ci t̄e' i'
 30 n ɣal̄ ȳl̄ ni ci d̄j e da la hi di ci t̄e' i' n ɣal̄ ȳl̄ ni a ko go ai
 do' a ko dez i da a ko go n ne hi do da' ȳl̄ ni a ko go dai k' e go
 b̄l̄ a na 'ōl̄ bi ts' a' yo go b̄l̄ na de 'ōl̄ a ko go ai do bi t̄e' i' di-
 ɣal̄ da' a ko go na des kai ko wa yo na kai

¹ Perhaps "little fat."

² It is improbable that the a is nasalized.

times he went by. | Then fourth when it was then girl youngest he drew out. | Then, "My kin," he said, "my daughter I like from-me you have taken," he said. | Then he married her. Then with her his house was.

Then that girl, "Let us go back. Old man will kill you that because, | let us go back," she said. Then man, "Good," he said. Then, "Horse go for," | she said. Then horse black he brought-back. "That not," she said. "Another horse | his hair reddish, poor that one bring," she said. Then there he started. | Then that one he brought back. Then, "There you spit; I here I will-spit," | she said. "Now this old man, his daughters, his wife, all ghosts are. | They are not alive," she said. "He will kill you, I many times I will intervene for you. For that reason where you live | we will go," she said. Then horse one behind the other they two-sat. Then horse | ran with them.

Then that day passed when they two went, then old man spoke. "Over there | camp you look," he said. There his daughter started. There she came. There was no one. | That man was not. Then her father she told. Then, "Not there," | she said. "Very-well, after him I will go, I will kill him," he said. Then there he started. Then | red with him goes surrounding him. Then after-him horse he rode. Then that | girl saw him. "There my father horse rides. Then he is angry red," | she said. Then there they-two sat. House poor stood inside | she sat. Then man tree black inside he sat.

Then old man horse rode. Then that he came to. "Old-woman," | he said, "where man my daughter who stole from me?" he said. Then, "I did not see him," | she said. "Here they two-came," he said. Then, "Here he is not, I did not see him," she said. | Then old man started back. Camp he came back.

Then day was again. Then all there started. There they-arrived. | Then that between water wide flowed across. Then there his daughter, | his son-in-law there saw them. Then middle-of the water log long, large | on it they two sat. It floated about-with them. Then down she held her head. Then, "My daughter," he said, | "just once toward me look," he said. Then, "My child, just once toward me | look," she said. "My sister, just once toward-me look," she said. Then that one | did not look there. Then the man, "No," she said. Then thus | it floated with them. To the-other side with them it floated across. Then that not toward-them when she looked | then they started home. Camp they came back.

a kogo na lĭ hn ɛ ki hn ai bɛl deĵ'aj a kogo ɛ ki hn go lĭ yo
 da 'a na di nez ke a kogo na lĭ hn bi te'ĭ' yał ti' a ko na dn da'
 yɛł ni ni k'i la' nił no' deł'a a kogo do da' le ga' a kogo nił-
 n del yu go do ca na ts'ɛd do kes a t'ɛ da a kogo ɛ ki hn na des dza
 5 a kogo a ku na dza a ku bi k'i da bɛnł tsą a kogo bi te'ĭ' na-
 da des sa a kogo bi k'i do da yɛł ni n di' la' bi naj teit' a kogo
 a ni ta bi ni' ba tea ol ta' a kogo bi 'a n 'i do ya na ts'ɛd des-
 kes da' a kogo an ni ta a ku sɛt da a kogo da 'ai k'ɛ go sɛt da

a kogo n zat go de ya a kogo n ne hi hi bi tsi' bi te'ĭ' n jɔ
 10 si lĭ a kogo ba n yo' a kogo ai ba nł tsoz a kogo bi yu' yai-
 'un la a kogo 'n ne bɛł ni a kogo n jo ni a kogo ai ge ni ne go'
 n ne' ba ya dał ti' a kogo di' lĭł n jɔ ni ne'' n nut' a kogo a ko
 des kai n ne' da wą a kogo ci tsi' ni ne'' ni go n ne' te'i yał ti'

a kogo an ni ta n wa di' xa wo' na ki da nes ke a kogo ai
 15 xa ɣo' n t'a' n ne' no xi te'i xas dzi n nit' a kogo n jɔ da dn nɛt'
 da bi ɣa o da yes ts'a a kogo xa go' ɛ te'ĭ' xa dzi do a ni hi da'
 na de t'aj 'n' da la' dji ɛ n t'a' gol ze di' na de t'aj 'n' a kogo xas-
 t'i hn no ke' na ba hn' a kogo bi 'a' bi tsi' do'' no' ke' na ba hn'
 a kogo san ne hi na sɛs dlĭ hn ni hi ts'ĭ' dɛł xɛ i na sɛn dlĭ hn
 20 a kogo yoc di yo tu si ka ge ɛ ni yo ts'ĭ' no xɛ na 'el 'n' a kogo
 ci tsi' ci ja je ɛ tɛł dje te'ɛ' da ni 'n' da lai he di na ɛn n lĭ da ni 'n'
 a kogo ɔ na kai 'n' a kogo yoc di' na de t'aj 'n' a kogo n k'i go-
 lĭ ge nan n t'aj 'n' a kogo a ku o nan dza 'n' ni k'i la' ni no te'i la'
 nił n nit' a kogo ci do ca no ts'ɛd do kes a t'ɛ da nɛł dɛ ni 'n' a kogo
 25 o nan dza dn' a kogo ai ci n'i anɛ t'ɛ' da'ai ni lan ya' ai ci
 n ya' ai 'n' bi nac ni' ni te'i ni n jɔ ni' ci ye n li 'n' ai nin ĭ la'
 n jɔ k'a di' na dn t'ac k'ad di' anł a kogo ko n jo go n gon dle'
 an ni ta ni na gos si sɛnt'

a kogo ai yɛł n ne n 'i bɛł ts'a' k'ɛ ci' nal ti a kogo do da'
 30 nas dlĭ a kogo ał k'i da yil n nen i bi 'a' nas dlĭ a kogo ɛ ts'a'
 na da dez za a kogo ai xa go' te'ɛ ki n 'i yɛł na na' a kogo n jo go
 yɛł gon le' te'i ni n anł ɛ lĭ anł

1 Spanish, *pañeo*, "cloth;" no doubt a charm.

Then girl, boy that one with they two started. Then boy where he lived, | some distance they sat down. Then girl to him talked. "There you go back," | she said. "Your kin some will try-to embrace you. Then must not. Then if they embrace you | you will not think about me again." Then boy started back. | Then there he came back. There his kin saw him. Then toward him they started. | Then his kin, "Not," he told, but one embraced-him. Then | now his mind left him. Then his wife that one he did not think of again. | Then now there he sat. Then just that-way he sat.

Then long time passed. Then man that his daughter toward-her good | he became. Then cloth then that one to him she gave. Then her beads he gave her. | Then "I will marry you," she said. Then, "Very well," he said. Then there he was getting married | people talked about it. Then, "These love each other, they are-marrying," he said. Then there | they started, people all. Then, "My daughter she marries," saying man spoke.

Then now over there turtle doves two sat on (tree). Then those | doves, "Wait, people, to you I will speak," she said. Then, "Very well," they said. | All listened. Then doves to each other spoke. "Sometime ago | we two were traveling about. One day gets ripe from place called we started. Then old man | after us came to fight. Then his wife, his daughters too after us they came-to fight. | Then old woman I became. You log black you became. | Then over this way water where it lay in the middle log with us floated. Then, | 'My daughter, my child, my sister' in vain they-said. 'Just once look at me again' they said. | Then they went back. Then over here we two started. Then your kin where they live | we two came. Then there you went back. 'Your kin one embraces-you' | I told you 'then me you won't think about' I told you. Then | you went back. Then that one I I am; that one you are." "That one I, | Oh yes that was I remember again," he said they say. "Good, you mine you were, that one you are. | Well, now we-will go back. Soon all then here well we will live. | Now I-know you again."

Then that one he was to marry from her he gave back. Then not | it became. Then long ago one he married his wife became-again. Then from each other | they started back. Then that dove girl that one he married. Then well | they lived they say. All it is all.

SECURING FIRE (First Version).¹

tc'i ni n' ni gos ts'an bi ka' n de go li' tc'i ni n' ba' dlq' i ts'a
da bi ga n de tc'i ni n' kq' et di tc'i ni n' da la e n de lan ne hi
bi kq' go li tc'i ni n' yan tc'i' tc'i ni n' ai da' bi l'a yo kq' et di
tc'i ni n' n de la ni bi kq' et di tc'i ni n' n dil tc'i n de zi bi la-
15 ta yo n ne nał ts'o n de yo ja' bi kq' go li' tc'i ni n' ya dan tc'i' go
go li tc'i ni dn'

ai da' bi l'a yo ni go li ni xa go hi do let dan di tc'i ni n' ne-
la le bi tc'i' go na ta he aul ne' da n dit' tc'i ni n' go ni l'a' a xon-
de' (a la a xon ne')² da dn nat' tc'i ni n' ni la le go se' tc'i ni n'
10 bi tc'i' na de za tc'i ni dn' bi l'a di' nan za tc'i ni n'

xa' dil goc cł na aj yo yoc di' kq' go da tc'el ta ył n dt'
tc'i ni n' go go nat' da on ts'il ył n dt' tc'i ni n' ne la le da' n dt'
tc'i ni n' go tc'i' go da' na da des sa tc'i ni n' kq' da yot tał go
go tc'i' n ke nad dnl sa tc'i ni dn' a ko go de da des djek' tc'ij
15 de dai di xan dił go ge ni nanł sa a ko go kq' bi n dat dį go len dan-
dż si li' tc'i ni n' do xa yo tc'i na got' t'i go da tc'i ni n' d ts'a-
lenł t'ε ge kq' ge n ne bi kq' et di ni le dn t'i' tc'i ni n'

ai da' ba' da an da yo nes ti' tc'i ni n kq' bil xa dec wol ni go
da n na yo nez ti' tc'i ni n ai da' bil go na dat ts'it tsil tc'i ni n'
20 yi.' go ne dlit' tc'i ni n' bi kq' go li ni ka da gonł ne go go tc'i'
ke gon tal tc'i ni n' a ko go ba' ni n wa di' da dn ya tc'i ni n'
bi tse bi l'a yo kq' geł n'a go bil k'i des t'εz go da dn ya cł na-
ac yo go ne dli go le ci ke n di 'n i cil go ne et dlit' go ac di n dit'
tc'i ni n' d ts'a an de ts'is dli kq' ji' n ca go ac di n dt' tc'i ni n'
25 kq' bi ban di' n ya tc'i ni n'

da' go ne dli go ni go tal tc'i ni n' da' yi ka' da kat' xa yot-
kał go da ka dja i dic yic cł na ac yo yo ya go le go ne dli go le
n dit' tc'i ni n' ba' an di tc'i ni n' a ko go i dec yij tc'i ni n'
cil go ne dlit' cł na aj go yo ya go le go ne dli go le n dt' tc'i ni n
30 da' i dec jij tc'i ni n' bi tse kon' yon de' o nail te bi tse tc'i ni n'
cł na aj n tse dl lat yo da go an t'i daił ni tc'i ni n' do da cł na-

¹ Dictated by Antonio, February, 1910. A translation in free English is given on pp. 41, 42, above.

² Suggested as an alternate reading for the preceding.

SECURING FIRE (First Version).

They say. Earth on it people were living they say. Coyote, birds, hawks | all people they say. Fire was none they say. Just one people many | their fire they had they say. They were-stingy of it they say. Then below them fire was none | they say. People many their fire was none they say. Pines tall on their-tops | people martins people only their fire they had they say. They being stingy of it | they had they say.

Then below them those living, "How will it be?" they said they say. "Well, | to them hide the ball let us make," they said they say. "Notify them they come here," | they said they say. "Well," they agreed they say. | Toward them they started to move they say. Under them they came they say.

"Xa," he called "cousins, here fire down bring," he said | they say. Then, "Let us play hide the ball," he said they say. "All right," they said | they say. To them down they started to-move they say. Fire they bringing | to them they came down they-say. Then they built a fire. Wood | where they put on they came. Then fire around it four times encircling lines | became they say. No way one could get out they say. In the center of them | by the fire people their fire who had none were in a circle they say.

Then Coyote little distance he lay down they say. "Fire I will run with," saying | little distance he lay down they say. Then they played with them they say. | Yi, there was fun they say. Their fire those who had when they were going to win to them | they danced they say. Then that Coyote over there got up they say. | His tail under it tinder being placed with it wrapped he got up. "My cousins, | let there be fun. My foot hurts, have a good time with me I am," he said | they say. "From each other move; I am cold. To the fire I will go I am," he said they say. | Fire by its edge he came they say.

Then having fun they danced they say. Then on them nearly when day would break | near, "I am going to dance, cousins. Bend-your knees. Let there be fun," | he said they say. Coyote said it they say. Then he started to dance they say. | "There is a good time-with me, my cousins. Bend your knees. Let there be fun," he said they say. | Then he danced they say. His tail fire in he switched-across, his tail they say. | "My cousin, your tail is likely to catch-a-fire you are," they said to him they say. "No, my cousins, |

ac go do dl la di a t'ε da n di tc'i ni n' ai da' xai yo! ka! tc'i ni n'
 bi tse kq' yo n de' o nai un! get go bi tse dl la' tci ni n' c! na aj
 n tse dl la' da bl tc'i dn nct' tc'i ni n' da' bi n dat' d! go nan-
 ne doz ni yi go tus ya hi tak' tc'i ni n' d! yu ge na nal got' tc'i-
 5 ni n'

bi ke' n de kq' yan tc'i n' i da bos tel tc'i ni n' ba' ni xas-
 da dez go' tc'i ni n' do da do ya' at dza da tc'i ni n' n ne da bos-
 tel ni bl n djek' tc'i ni n' oc le ge kq' bi ya ge ynl ta' yo ge kq'
 y! dan le go go de ya tc'i ni n' ai da' ba' ni bi ze' d! kt' da got-
 10 ts' an dzins kq' ya da tc'i' ni a da bl i tc'i ni dn'

ai da' os le gi ni kq' y! da le gol do' tc' an ni dn' yo ge kq'
 ya dan tc'i i n de da bl ni dji go kq' y! dan le go do da do ya' at-
 dza da tc'i ni dn' a ko go n ne bos del ni bl n djek' tci ni n' a ko go
 xas da des go' goc ni γε' yai n! ta' tc'i ni n'

15 yu ge kq' y! da xez got' tc'i ni n' a ko go oc le gi ni bi ze'
 d! ki da go 'n dzins kq' yan tc'i ni a da bl i tc'i ni n'

goc ni ye ni a na ga na des dza yo hl gol kq' yo! ta! go n de
 kq' ya dan tc' an i da bl ni dje go ya a na ga hil gol go do da do ya'-
 at dza da tc'i ni n' a ko go n de bos del ni bl n djek' tc'i ni dn'
 20 a ko go tc'i co ge kq' ya nail ta' tc'i ni dn'

a ko go tc'i co ge ni kq' y! na di t'ak' tc'i ni n' n de kq'
 yan tc' an i da bl ni dje go ya an na ga hi gal tc'i ni n' xas da dez go
 go n ne bil n djek' tc'i ni n' da' da t' i ye yai' n! ta' tc'i ni n' da'
 n ne kq' yan tc' an i tc'i co ge bil n djek' tc'i ni n' bi tsi zil a!
 25 da yi n dej tc'i ni dn

n za ge dzil si 'a ni bi la ta yo bi kq' hi ga tc'i ni n' da t' i ye
 a t' i tc'i ni n' bi n da ji go dzi yo n za yo ts' d! si 'a bi la ta yo
 bi kq' na hi ga tc'i ni n' da n a yo dzil si 'a ni bi la t' a yo bi kq'
 na hi ga tc'i ni n' a ko go da at za yo da go di dez k' a tc'i ni n'
 30 da t' i ye a t' i tc'i ni n'

n de kq' yan tc'i' ni da n la di' da 'ai di' yu ge na da des dza
 tc'i ni n' xa go hi an daj do dlil da dn nct' tc'i ni n' do xa go a na-
 xo dle a t'ε da da dn nct' tc'i ni n' da go li yo na da xe sa tc'i ni n'

a ko go n ne bi kq' et di ni bi kq' da goz li tc'i ni n' da bi ga
 35 ni gos ts' an bi ka' ni go li ni bil da go jo tc'i ni dn' xai ex ye e ba'
 c! na aj dan di tc'i ni n'

it will not burn," he said they say. Then day broke they say. | His tail fire in when he stuck it again his tail caught fire they say. "My cousin, | your tail is burning," they told him they say. Then around him four times those forming lines | over them he jumped they say. From there on he ran they say.

After him people fire those stingy ran they say. Coyote was-winded | they say. No longer he could walk they say. People those-chasing him | caught him they say. Frog fire under him he put it. Onward fire | he jumped with it it happened they say. Then Coyote his mouth they tore open, | fire those stingy did it to him they say.

Then frog fire kept jumping with it they say. Onward fire | those stingy people were about to catch him fire jumping with he could go no longer | they say. Then people those chasing him caught him they say. Then | when he was winded roadrunner he-gave it to they say.

Onward fire he ran with they say. Then frog his mouth | they tore apart, fire those stingy did it to him they say.

Roadrunner being pursued started back again. He was running fire holding. People | fire those stingy of were about to catch him being pursued when he was running he could go no longer | they say. Then people those pursuing him caught him they say. | Then buzzard fire he gave to they say.

Then buzzard fire flew with they say. People fire | those-stingy when they were about to catch him fleeing he was running they say. When he was winded | then men they caught him they say. Then humming-bird he gave it to they say. Then | men fire those stingy buzzard they caught they say. His hair all | they-pulled out they say.

Far mountain which stands on its top his fire was white they-say. Humming-bird | did it they say. In front of him (?) far mountain stood. On its top | its fire was white again they say. Some-distance mountain which stood on its top its fire | was white again they say. Then everywhere it began to burn they say. | Humming-bird did it they say.

People fire those stingy just back there there onward they-started back | they say. "Nothing we can do," they said they say. "Nothing we can do | it is," they said they say. Where they lived they started back they say.

Then people their fire who were without their fire they had they say. All | earth on it who lived were glad about it they say. "Thanks, Coyote, | my cousin," they said they say.

THE WINNING OF DAYLIGHT (First Version).¹

ai di' do xa da tc'anl'yeł n t'ε tc'i ni n bo' tc'al'yeł yan tc'i' go
do xail ka da tc'i ni n' n de na ki tc'anl'yeł ya dan tci' tc'i ni n'
cac an di tc'i ni n'

xa go i' do let n de dan di tc'i ni dn xa go i' da l'ε n t'ε
5 do ya te be i go zad da go a gon t'ε dan di tc'i ni n' ne la le tc'anl'
yeł ya dan tc'i' i bi tc'i' go tal do ta da n dt' tc'i ni n' ne gos-
ts'an bi ka' n de go li ni a dan di tc'i ni n' ai da' n da (ε) na ki yi
tc'anl'yeł ya dan tc'i' tc'i ni n'

go bi tc'i' na de za tc'i ni n' tc'j bi da deł go na de za tc'i ni n
10 bi ko wa yo ba nan za tc'i ni n cł na aj yo ne dli di t'al ε bł da-
dn nt' tc'i ni n' ne la le da n nt' tc'i ni n' go dil kon ge de' dol djek'
tc'i ni n' 'ai ge n de ke gon tal tc'i ni n ai da' yi ka' n ya dan-
tc'i' i hi nez ke tc'i ni n' ne la le ci ke' go ni dli go le ni tc'i ni n'
ba'' an di tc'i ni n' a ko go go ni dli go n de ke gon tal tc'i ni n'

15 ba'' de xa yol ka' na di ni tc'i ni n' a ko go bo' do da do-
yol ka a t'ε da na di' nit tc'i ni n' a ko go ba'' da xa xail ka l ε
na di' ni tc'i ni n' a ko go n wai na ki n de tc'anl'yeł ya dan tc'i i
do da dan di tc'i ni dn' a ko go m ba' xa na na dzi tc'i ni n'
de xa le xail ka l ε d'c ni na' di ni tc'i ni n' i da' go ni dli go

20 ni go tal tc'i ni n'

a ko go ba' ni a da xol jic tc'i ni n' i do al go a na xol jic tc'i-
ni n de xa xa yol ka ni go a t'i tc'i ni n' a ko go bo' ni bıl
n zi anl'xaj tc'i ni n' cac ni anl'xaj tc'i ni n' n ne ai yi ka'
ya dan tc'i ni da anl'xaj

25 da' yi ka' yos ba ba' a t'i tc'i ni n' n de' ni gos ts'an bi ka'
go li ni hi xe ye ε cł na ac da ynl n nt' tc'i ni n da' bo ni ts'i yi'
ts'i ya yo yo n de' gonc li do ci n dt' yu n de' da hıs t'ak' tc'i ni n'
ai da' cac ci dzıl izuz naz a yo te'o'ol bi yi' yu n de' te'a da-
gol yeł go gonc li do ci n nt' tc'i ni n' tc'anl'yeł yi ya dan tc'i ni
30 a da n di tc'i ni n'

a ko go ba' yi ka' yos ba tc'i ni n' a ko go xa nal ka si li'
tc'i ni n' a ko go n de bıl da go jo si li' tc'i ni n'

¹ Dictated by Antonio, February, 1910. A free English rendering will be found above, p. 43.

THE WINNING OF DAYLIGHT (First Version).

There none. It was always dark they say. Owl darkness being-stingy of | day did not break they say. Men two darkness were-stingy of they say. | Bear it was they say.

"How will it be?" people said they say. "How just night it is | not anything they knew it was," they said they say. "Well, darkness | those stingy of to them dance we will make," they said they say. Earth | on it people those living said it they say. Then men two | darkness were stingy of they say.

Then to them they started to move they say. Wood carrying they started to move they say. | Their camp to it they came they say. "My cousins, let us have a good time," they said | they say. "Well," they said they say. On the open plain they laid the fire | they say. There people began to dance they say. Then daylight those stingy of | two sat down they say. "Well, boys let there-be a good time," he said they say. | Coyote said it they say. Then having a good time people began to dance they say.

Coyote, "Quickly let it be day," he said again they say. Then Owl, "No, it will not be day," | he said they say. Then Coyote, "Quickly let it dawn," | he said again they say. Then those two men darkness those stingy of | "No," they said they say. Then Coyote spoke again they say. | "Quickly let it dawn I say," he-said they say. Eh, now having a good time | they were dancing they say.

Then Coyote danced they say. Singing he danced around they say. | "Quickly let it dawn," saying it he did it they say. Then Owl sleep | overcame him (?), he slept they say. Bear slept they say. Men those daylight | those stingy of both slept.

Then daylight they won. Coyote did it they say. People earth on it | those who lived. "Thanks, my cousin," they said they say. Then Owl "Canyon | cave in I will live," he said. In it he flew they say. | Then Bear, "I mountain large where it stands Douglas-spruce its interior in where it is dark | I will live," he said they say. Darkness those stingy of | they said it they say.

Then Coyote daylight won they say. Then re-occurring dawn became | they say. Then people happy about it became they say.

CREATION MYTH (First Version).¹

- n ne et di dji ni a ko go n de hi la go li lan di a go t'e dji nan'
 a ko di dn ne hi la bic te'in ne et di dji ni a ko go n di da na-
 del i go na ge ka ti da na da del i an tcn ni an i tse ni si li
 da sa xat di ne et di go ni gos tsan ne et di ya' et di
- 5 a ko go an n knl tci bec dl xl xas t'n nal l'u le na l'u le tco
 dl xl n n tci dl xl an kn n tci an go di ye' an ke n tci da an
 nt dji ai yn la a ko go bec da do xa di ye bi ko wa ne go ln ne
 ye be ko wa la dji nan nal l'u le da do ye bi ko wa la tcn nin
 bi l'ol d nan ol l'o ge da bi ko wa la tci nan dn
- 10 ya et di ni gos tsan et di n tci dl xl an da ga t'e dji nan
 bi ko wa ne go li ke bi ko wa tcn ni dn go di ye' an da ga te dji ni
 da do yi ka' go ln ne ai ge' da ai ge go li la dji ni da ya et di ge
 ni gos tsan da et di ge bl da xo wn ye' ko go tcn ni dn
- ko go la na ka tcn ni xat di bi ka gon dli go lel la hi kai ya ya-
 15 dal ti xa go i do lel ya tes a bi ka' gon dli do lel dan di dji ni dn'
 ni gos tsan au wl n de dan di tcn ni di a ko go xat di do lel dan di
 tcn ni dn' ni dji hi da ta n t'e no li' bi ta na go dl do' dji ni dn'
- a ko go n tci dl xl n ga tsa dji ni dn' bi te'in' yi dn diz
 tcn ni dn' a ko go dai' dn ne' di k'e go nin di di xa go hi ni gos-
 20 ts'an do lel n di dji ni dn xa te ge ni ne' te'i ni dn
- ts'a ni yi te'i da xi ya yis des t'i² a ko go das do des to' n tci
 li gai da na nas tsa yi dez t'i da n da go go de xes to' tci ni dn n tci
 kt tsok' da na nas tsa yis dez t'i das doz ya³ n go hel t'q' das doz ya
 n tci do l'j da na nas tsa yiz dez t'i ni gos tsan do lel i ni hel t'q'
 25 tci ni dn ne gos tsan ne hel t'q' tci ni dn a ko go ne gos tsan da-
 xes ta tcn ni dn
- a ko go xat di do lel ni gos tsan xa di ca' da yo xo ac do lel
 na gos tse' dan di tcn ni dn' a ko go yeñ ke yen n ke⁴ nel ez i
 au wl n de bec dl xl dji yeñ ke del ej go au wl n de na gos se'
 30 tcn ni dn' a ko go n tci dl xl da yo 'o al go a wl n de bi ya si zi go
 ko ye da yo xo ac go ko go n jo gos ze' tcn ni dn' al dza tcn ni dn

¹ Told by Antonio, but somewhat more than the first half was recorded from the dictation of Frank Crockett. A free English translation is on pp. 7-26.

² *Yis des kis* and *yis des ki* were also recorded.

³ Perhaps for *das do ja*.

⁴ Probably a repetition of the preceding word.

CREATION MYTH (First Version)

People were none they say. Then certain people were living-nevertheless they were they say. | There these people who were their parents were none they say. Then that which hangs down, | before their eyes something which hangs down that one they say. That one first person became. | Alone he was, people being none, earth was none, sky was none.

Then that one creator (?) metal black old man, spider, tarantula | black, whirlwind black; these creators, that one mirage, that one creator just these | four men he made. Then metal nowhere his house he had | with his house was they say. Spider not yet with his house they say. | His thread where across it was-woven just his house they say.

Sky was not. Earth was not. Whirlwind black just as he is they say, | his house between earth and sky (?) his house was they say. Mirage just as he is they say, | not on it he lives; there just there he was living they say. Where there was no sky, | earth where-there was none with him it was trembling this way they say.

Then they came together they say. "Something on it we will-live we come together," they said. | "How will it be, sky lying on-it we will live?" they said they say. | "Earth we will make," they-said they say. Then "Where will it be?" they said | they say. Men four (?) amongst them they kept doing they say.

Then whirlwind black did this way they say. His cuticle he rubbed-off | they say. Then he held it in his hand this way doing, "Which-way earth will be?" | he said they say. He pressed it together they say.

Right here toward it he walked. He stood by it. Then nearly it moved. Whirlwind | white started to it. He stood by it. Little ways it moved they say. Whirlwind | yellow started to it. He stood by it. Nearly it moved to its place nearly. | Whirlwind blue started to it. He stood by it. The earth to be moved to its place | they say. Earth moved to its place they say. Then earth rested there | they say.

Then, "What will be, earth what will support it?" | they said-together, they said they say. Then, "Supports which stand | we will make. Metal dark four places supports standing we will-make," they agreed | they say. Then, "Whirlwind black helping-hold it we will make, under it standing | here helping hold it so good," they agreed they say. It was finished they say.

ko go bi ka' n de do le' i a nail le' tcun ni dn' m ba' n de go
 a dai le' tcun ni dn' dlq' bi ta la go lun ni n de go a dai le' tcun ni dn'
 di ni gos tsan bi ka' dlq' l ta xa te hi da buñ ga a dai le' dji ni dn'
 ko go n de' si li' tcun ni dn' bi ka' to bu' i des djol n de do jo ni-
 5 hi la al dza tcun ni dn ai bi ga a be di i dji ni dn'

a ko go es ts'an na dle hi do le' hi la do l'ji i sa' yi x n ya
 na te'i a kon de o ynt dja tcun ni dn tse be di k'an da te'i ne
 a ko n de o y n la tci ni dn' i sa hai añ ge a da de den lek' biñ
 na dn el to ta ka' bu' a na 'ol tcun ni dn a ko go da te'i ne hi ye
 10 nai yd n di i sa bi but bi but ts'at tci ni dn a ko go tci ni dn' a ko
 to la la go bit' tci ni dn bu' nan e la tcun ni dn' to es di go nais-
 n di tci ni dn' dan hiñ ts'a tci ni dn' es di lañ ke n zi tci ni dn
 a ko bi da deñ lek' ni te'i nu' n de' xa ya a ji goñ gai yo tcun ya
 sai ja o das kai tci ni dn do xon t'e go li da te'l et di tci ni dn

15 da sa xat di sit da tcun ni dn' a ko go xa go i do le' n zi te'un-
 ni dn' a ko go djan go na ai xa ya dji ni n la ge n ke na duc tcun di
 a ji' da hi ya es tsan na dle hi ya l'a i tsi dji ni bi tsa yo go di dn
 djan go na 'ai ya' ya l'a i tsi djan ne go di dn bi tsul yu n de do o-
 dec da tcun ni te'a xa y n li yu ge xa na yol ka dji ni a ko go
 20 xa na na dañ dji ni da ga gan na ts'a dji ni ya ya l'a na y n ts'i
 te'un ni do bi ts'ul yo ne' o des da tcun di yu ge xa na yol ka tcun di
 a ko go xa na na dañ tcun di ya ya la na i ts'i te'un di do bi ts'ul-
 yo ne' o des da tcun di yu ge xa na yol ka' te'un di xa na na dañ
 tcun di ya ya l'a na i ts'i te'i di a ko go di dn ts li dji ni a ko go
 25 an ni ta bi ts'ul yu n de o dec tcun di a ko go bu' gon jo tcun ni

es ts'an na dle hi hiñ ts'a si li' tcun di a ko go na li n' yis tej
 te'un di a ko go na lun ni go ya si li' tcun di ci ja je tco ba' an t'i
 yd n dt' tcun di tsun nas bal to na hi kat' tcun di n lac ci da n da
 yd n dt' tcun di

30 na lun ni da hi ya tu na hi ka ji' a ko go ya ya la i tsi te'ini dn
 to te'e xe ta' ya l'a na i a' to na hi kat' ko bi k'uj yo na hi kat
 tcun di do bi tsul hi ka da yu ge da na nas ts'a to na hi kat' do be tsul-
 hi ka da yu ge da na nas ts'a tcun di do bi tsul hi ka da yo ge

Then on it the people who will be they made they say. Coyote like people | they made they say. Birds their wings those having like people they made they say. | This earth on it birds of all-kinds all they made they say. | Then people were they say. On it water covering it people were not good | it was made they say. That because they did it they say.

Then Ests'unnadlehi who was to be turquoise vessel she went-in. | Seeds inside she put they say. Stone metate, muller | inside she put they say. Vessel by the opening she plastered, with her | it floated about. On the water with her it floated about they say. Then muller with | she struck, vessel bibit bibit she heard they-say. Then they say there | water when it was much bit' they say. With her it floated around they say. Water when it was disappearing she struck again | they say. "Dan" she heard they say. "It is gone," she thought they say. | There that plastered on she knocked out. She went out. There where a plain was she came by. | Sand only lay there they say. Nothing was living. Brush was not they say.

Alone in such a place she sat they say. Then, "What will be?" she thought they say. | Then sun came up they say. Yonder its rays struck they say. | There she went. Ests'unnadlehi raised-her hips to him they say. Facing away from him four times | Sun for him she raised her hips they say. Then four times her vagina in he did not shine | they say. In vain she did so. Over there it-dawned again they say. Then | she went up again they say. She did-the same way again they say. For him she elevated her hips again | they say. He did not shine in her vagina they say. Over there it-dawned again they say. | Then she went up again they say. For him she elevated her hips again they say. He did not shine in her vagina | they say. Over there it dawned again they say. She climbed up-again | they say. For him she elevated her hips again they say. Then fourth time would be they say. Then | now her vagina inside he shone they say. Then she was pleased they say.

Est'unnadlehi pregnant was they say. Then girl she gave birth-to | they say. Then girl grown was they say. "My child, evil you do," | she told her they say. Bluff water was dripping down they say. "Over there go," | she told her they say.

The girl went, water where it dripped down. Then to him she-elevated her hips they say. | Water in vain she put up her hips. Water dripped. Here between her legs it dripped | they say. It did-not drop in her vagina. Further on she went again. Water dripped-down. It did not drop in her vagina. | Further on she went again they-

da na nas ts'a us tsan na dle hi ci ja je hi di k'e go yɨ n dt' bi l'a
 yunl ts'ot' bi l'a ba n jo go n yi hen 'a' to bi tsɨl hən kat'
 tcən di dn hɨl tsə sɨl li' tcən ni dn us tcɨ tcən ni dn' na li dɨl xɨl n
 xol ze an tcən ni an a ko go nai ye nez ga ne do lɨt hi lə yɨs tcən
 5 tci ni dn a ko go ba' a ko go es tsan na dle hi nai ye nes ga ni ta-
 gi tas t'ɛ' tci ni dn

a ko go bi ni go lɨt tci ni dn nai ye ga ni do lɨt hi lə bi ts'i tsən
 da dɨl kə bi ts'i zɨl et di tcən ni dn' bi dja et di tci ni dn bi tci'
 et di tci ni dn bi go et di tci ni dn hi za ba ne et di tci ni dn di
 10 bi na ts'an et di tci ni dn bi na doz et di tci ni dn bi na tɨj et di
 tci ni dn di bi gan go li do el xa di ta da tci ni dn bi gan bi la joj
 et di dan tel n'te tcən ni dn bi dja t' da ga t'e tcən ni dn de aɨ xa-
 di t'a ni et di tcən ni dn bi ke' dan tel n'te tcən ni dn bi ke' gan
 et di tcən ni dn bi la gan et di tci' ni dn da dɨl kə n'te tci ni dn'

15 xa go i do lɨt n zi tci ni dn a ko go si tso ye yɨl n dt' tcən ni-
 dn' xa yo ci ta' go li' yɨl n dt' tcən ni dn' do a tcən di da si tso ye
 yɨl n dt' tcən ni dn gon ye yo go n li' do bi t'e d ta da yɨl n dt'
 tcən ni dn' a ko go yo ge' sɨt tsu ye hai yo ci ta' go li' nai yɨl do-
 n dit' tcən ni dn' do da sɨt tso ye do bənɨ ta da nɨl dɨc n di nai yɨl do-
 20 nɨt' tcən ni dn na ki dn ɨz li' tcən ni dn yo ge' da gan nai d do nɨt'
 do da nɨl dɨc n di nai d do n nɨt' ta dn ɨz li' tcən di dn a ko go
 dɨ dn da gan nai do nɨt' tcən ni dn ci ta' xa yo go li' na do n dt'
 tcən ni dn dɨ dn ɨz li' tcən ni dn do da bɨl n di tcən ni dn n t'e'oj-
 he ca' n ye' n dt' tcən ni dn'

25 a ko go da bi za na bi k'e go da hi ya tcən ni dn' be bɨl ɛ go zən ni
 do xa t'i bɨl tce n da da da hi ya dɨn ni n da ko de ya tcən ni dn
 bi ta' go li' yo xa di be yi go sən go go ca' an di bi ta' bi kə ga
 da be yɨl t'i di n ya tci ni dn nes da tci ni dn hi tca k' tca ne cɨl-
 hi tca k' xa di ca' be ban ca' n zi go an di tci ni dn'

30 a ko go hi tca' go sɨt da ko n di' da bi l'a di i'an xai'an la
 tcən ni dn ni bi t'e'i xa nol ne' co' na tel ə bi gə n tca k' bɨl n nɨt'
 tcən ni dn ci ta' n nɨt' tcən ni dn' bi t'e'i' de ya go ac di n dt'

say. It did not drop in her vagina. Further on | she went again. Ests'unnadlehi, "My child, this way," she said. Her hips | she held. Her hips for him well she placed. Water her vagina dropped in | they say. Pregnant she was they say. She gave birth they say. Girl dark | was named that one they say, that one. Then Naiyenezgani who was to be she gave birth to | they say. Then his mother, then Ests'unnadlehi, Naiyenezgani, three | they were they say.

Then his mind was coming to be they say. Naiyenezgani will be his head | was bald; the hair of his head was none they say. His ears were none they say. His nose | was none they say. His teeth were none they say. His mouth border was none they say. These | his supraorbital ridges were none they say. His eyelashes were none they say. His eyebrows were none | they say. These his arms he had were without joints they say. His hands their fingers | were none; just flat they were they say. His legs the same way they say. These joints | were none they say. His feet just flat were they say. His toe nails | were none they say. His finger nails were none they say. Entirely smooth he was they say.

"What way will it be?" she thought they say. Then, "My-grandmother," he said they say. | "Where my father he lives?" he said to her they say. "Do not say that, my grandchild," | she said they say. "Dangerous place he lives; one does not talk about it," she said | they say. Then later, "My grandmother, where my father he lives?" he said to her again | they say. "No, my grandchild, 'do not talk about it,' I told you," she said again | they say. Twice it was they say. Later he said again the same thing. "'No,' I told-you," she said again. Three times it was they say. Then | fourth-time he said the same thing again they say. "My father, where he lives?" he said again | they say. Four times it was they say. "No," she said to him they say. "Your labia | is dangerous," he said they say.

Then just by himself being his own leader he started they say. With he knew the way | he did not find anything he started they say. There he went along they say. | "His father where he lives something with it I guess he knows," she said it. His father his house | where-one could see it he came they say. He sat down they say. He cried, he commenced crying, | "I wonder what with it I go to him?" he was-thinking he said it they say.

Then crying he sat. Here right under him hole its mouth was | they say. To him a head stuck out. "Sho, what because of it do you cry?" he said | they say. "My father," he said they say,

tcun ni dn' ai bi ga xat di be ban ca' n zi go a duc ni n dt'
 tcun ni dn' di dn i an di a no del ni bi te'i' xat dzi tcun ni dn
 lañ ke bñ n dt' tcun ni dn ci l'ε ai dñ si ta ba nac da l'ε n dt'
 tcun ni dn' a ko go da hi ya tcun ni dn di a t'i tcun ni dn na l'u le
 5 nan nac da' n t'i at de n dt' da hi ya tcun ni dn o ya tcun ni dn
 djuñ go na 'ai dñ xñ n bi ko wa ji' da hi ya te'i ni dn ku di' bi-
 l'ol a dñ hi des l'ol la tcun ni dn' djuñ go na 'ai bi dai' t'iji ye dñ t'i-
 lat' bi l'oli tcun ni dn ka na dza tcun ni dn

go te'i' xa na na dzi tci ni dn ni la l'ε lñ n dt' tcun ni dn' be-
 10 dñ t'i n dt' tci ni dn ci l'ol be dñ t'i di bi ka' das sñ na yñ n dt'
 tcun ni dn ta do set da da hi ga l'na a ko go di bi ka' da tci ya
 tci ni dn bi te'i' bi l'ul nain t'i bi ka' tci de ya tcun ni dn bi da-
 t'iji bi ka' bi k'un be jni ya tcun ni dn

ai bi ka' bi ya ci sız zi tci ni dn bi ko wa yo n de' da si da
 15 tci ni dn' de' i tsud di tsak' tcun ni dn a ko go da hi ya hñ tsak'
 tcun ni dn ts'et dak' da hi ya tcun ni dn bi ko wa ni bi la ta ci xa ya'
 hñ ts'ak' tcun ni dn' ni gos tsan bi ka' n ken dez ai ge' tcun ni dn
 da' bi l'a na ba' yon de' da tci ya tcun ni dn yun de ε yo i ts'an n
 das da tcun ni dn gon l'tsa tcun ni dn

20 ya del a xa dñ ya ts'a ji' do na tci ga da yñ n dt' tcun ni dn
 ci ta' ba ni ya go ac t'i yñ n dt' tci ni dn do da ga dn di gon ye'
 n ta' lañ ke n di n ad dn da a ga da bñ n ni hi da bñ ga yi ga
 di dn te'ε ai yñ n dt' lañ ke' ga dn di n ta' lañ ke' ba n ya lañ ke
 yñ n nit' tci ni dn'

25 is ts'a n da hi ya bi na l'a ci k'un bi ko wa ni bi na l'a yo ta li gai
 xol ze' hi nai dñ ts'oz ko yo gos tel tcun ni dn di bi ka' n te'
 yñ n nit' tcun ni dn' yñ yz die tcun ni dn dan do li ci dan di n ta'
 n li yo go yñ n dt' tcun ni dn a ko n go des 'i tci ni dn na dza hi
 bi ke' n n t' tcun ni dn' o ya ya ka' o i 'a bi k'un la ta ci o yñ ts'a
 30 dñ hñ ts'a do l' a jñ n kñ na tsa go ai dan l'ts'ñ yñ n dt'
 tcun ni dn

a ga hñ ts'a tcun ni dn hai ya go da de ya hñ tsak' tcun-

¹ Probably used of time rather than place.

"to him I am going I am," he said | they say. "That because of it something with it I go to him I am thinking I was saying that," he said | they say. This one 'said it, the one who put his head out to him spoke they say. | "Well," he said to him they say. "I at night from where you sit to him I am accustomed to go," he said | they say. Then he started they say. This one did it they say, spider. | "I will come right back to you," he said. He started they say. He went along they say. | Sun black to his house he started they say. Here his thread | he had spun with himself they say. Sun at his door past he fastened it | his string they say. He came back to him they say.

To him he spoke again they say. "Well," they said to each other they say. "I have fastened it," | he said they say. "My thread I fastened. This on it you go," he said | they say. Not before up he had gone. Then this on it he started | they say. To him his thread he stretched across on it he started they say. By his door | on it his house¹ by means of it he came they say.

That on it under it he stood they say. His house inside he was sitting on something | they say. Here he heard him they say. Then he started he heard | they say. Up he started they say. His house its top he went up | he heard they say. Earth on it he looked from there they say. | Then right behind him inside he went they say. There inside woman | sat on something they say. She saw him they say.

"What did you come for? Here one is not allowed to come," she said they say. | "My father I came to him I am," he said they say. "No, whatever you say dangerous | your father. Well, from here go back. Those who say that all he kills." | Four times in vain she told him that. "Well, as you say your father may be may be you came to him," | she said they say.

The women went to back room her house its corner fabric of white cloud | named she took up. Here she spread it down they say. "This on it you lie down," | she said they say. She rolled it up with him they say. "I do not know what he will do, truly your father | if he is," she said they say. There she hid him they say. "He comes back | his footsteps," she said they say. "Down sky on sunset on top his house you listen. | Dil you will hear, there when he comes down that you will hear," she said | they say.

That he heard they say. Down down he came he heard they-

¹ Straight walled house, Pueblo or European.

ni dn n ke' na di dza hł tsak' teñ ni dn us ts'an yi te'i' xat dzi
 teñ ni dn xa dn la ko n de' o ya la ył n dt' teñ ni dn do xa-
 dn da do la' n dic i da ył n dt' teñ ni dn da gail n di dı dn
 na yo dnł kıt do da dic ni do l'a nı c i da a ko go is ts'an i xat dzi
 5 do xa go ac t' i da ył n dt' teñ ni dn yo o nac da da

da hi ya tei ni da us ts'an n go des i ni go te'i' da hi ya teñ ni-
 dn na gonł t' i tei ni dn i ya ci n go nł t' i tei ni dn di go hı di sn i'
 ı ts'a xa yi la tei ni dn a ko da ga tsıt tsa bi te'i' naz di tsa tei-
 ni dn di ci ta' nı n di ga dn di ba ni ya ci ta' nı n di ko ai
 10 a ko an nı n di ył n dt' teñ ni dn lan ke ga dn di ył n dt'
 teñ ni dn

go gan yunł tsot' tei ni dn djañ go na 'ai bi ja je goł da hij aj
 go ta go na to' dza ji das k'a teñ ni dn ye i gan ni la das k'a
 na to' na dos ts'e bi yi' das 'a' na to' yi ye hez nil na dos ts'e
 15 yi hez nil a ko go dai n 'a ko go dai n 'a go da do be be de hł-
 la de ye yi di hinł ta tei ni dn da la hi di yz to' tei ni dn bi t'j
 hi ga tei ni dn hi tsa ji na na nas dza na to' li gai ye da na nas-
 k'a ji da na nas dza tei ni dn na dos ts'e li gai ye bi yi' das 'a'
 na to' yi nai na hes nil ko di na na dza tei ni dn ko ci da nai dn 'a'
 20 da do be dı lat de go ln ne hi nai di hł ta tei ni dn go te'i' da-
 nai dn 'a da la hi dı na tsız to' bi t'j na hł ga n ko ji q' a' ji
 da na nas dza na to' ai ji das k'a tei ni na dos ts'e yi nai yes nil
 tei ni dn da do be dil hı la de go li ni ye nai di hł ta teñ ni dn²
 ko ji na na nas ts'a teñ ni dn na to' na na nas k'a teñ ni dn na-
 25 dos ts'e bi yi' das 'a' yi na to' yi nai ye hes nil tei ni dn tza ji ył
 na na tsa go da do be di hł la de go li ni ye na di hł ta yi te'i'
 da nai dn 'a' da la ai naiz to' bi t'j na hı ga tei ni dn di dn
 z li tei ni dn na to' be z zı xe go te'e ai yunł it' dan di la n dt'
 tei ni dn dju na 'ai n dt' da n di ci ja ji la ył n dt' tei ni dn

30 a ko go ył da na nas t'aj tei ni dn ts'a ji ył da hij aj tei ni dn
 se k'o' xol ze' hi be ya kq' xa dn da ji' ył n 'ac teñ ni dn yunł-
 tsot' bi ke' yo nan te'i ni dn bi tsi' ya gi go da nı t' i teñ ni dn
 ya ko xa dn da yo ya' bi tsi ya gi go o yunł t'e' tei ni dn xa ya
 bec dı xı i xa ya ył nas get' o nı t'e' yo ya xa ya ył nas ge go ya
 35 se kq' dı xı i li tei go bı ya ga hıt diz si li tei ni dn i ts'os

¹ The stem is *-dı*.

² A few words were said to have been omitted at this point.

say. | He alighted back he heard they say. Woman to her he spoke | they say. "Who in here came?" he said they say. "Not any body. | Not one I have seen," she said they say. She kept telling him the same. Four times | he asked her. "No," I said, I did not see anybody." Then woman spoke. | "I do not do anything," she said¹ they say, "where I go about."

She started they say. The woman the one she hid to him she went they say. | She picked him up they say. By him she put him down they say. This that he was rolled in | each way he drew it they say. There he began to get up. To him he got up they say. | "This man, 'my father,' he called you as you say, 'I came to him my father' he said of you. Here this one | there he said that of you," she said they say. "Well, as you say," he said | they say.

His hand he took hold of they say. Sun his child with him they two went, | holding him, tobacco here it lay they say. He kills with it lies there, | tobacco pipe in it it lies. Tobacco he put in. Pipe | he put it in. Then he held it up here when he held it up not with it one lights with | with it was lighted they say. Just once he drew they say. Its ashes | were white they say. Here he went again. Tobacco white where was on a shelf | he went again they say. Pipe white inside it lay. | Tobacco he put in it again. Here he came again they say. Here he held it up again | not with it lights he had it lit again they say. To him he gave it. | Just once he drew again. Its ashes were white again. Here, where sun sets | he went again. Tobacco there lay they say. Pipe he filled again | they say. Not with one lights it he had it was lighted again they say. | Here he went again they say. Tobacco lay again they say. Pipe | in it which lay tobacco he filled it again they say. Here with it | when he came again not with one lights it he had it was lighted again. To him | he gave it. Just once he drew again. Its ashes were white again they say. Fourth time | it was they say. Tobacco with he kills in vain he used. "It is true," he said | they say. Sun said, "Truly my child is," he said they say.

Then with him they two went they say. Here with him they two went they say. | Sek'o' that is called with sky fire where it blazed up with him they two came they say. He seized him | his foot around they say. His head downward he lifted him up they say. | Sky fire where it blazed up sky his head downward he threw him in they say. Down | metal black down he poked him with. Where he threw him down when he poked him sky | coal black being red

¹ The sense requires "you say."

xol ze' hi ai kq' i kol ya ga hi diz o its'os bi ka i na ts'us dli
tcn ni dn da do i des 'a' go li go bi tca goc o de' n na' tci den t'i
tcn ni dn

ts'a ji (na ga te)¹ da ga na na t'e tci ni gol da na naj t'ac tci-
5 ni dn a ji ya' se kq' li gai ye be ya kq' xa din da go ke' na ynl-
tsot' tci ni dn go tsi' ya gi go go na' gonl t'e' tci ni dn ya tse kq'
li gai ye kol ya ga hit diz its'os bi ka i na nas dli tcn ni dn da-
'an xa ya bec kon li gai ye ts'i ya kol nais get' tci ni dn'

a ko go kol na naj t'aj tci ni dn ts'a ji o a ji go ya se kq'
10 li tso gi be ya ko' xa dn da go ke' na ynl tsot' tci ni dn go tsi'
ya gi go kq' xa dn na yo ya o na gonl t'e' a ko xa ya bec li tso gi
xa ya gol nas get' ya se kq' li tso gi kol ya ga hit diz its'os
bi ka i na ts'us dli tcn di bi tco goc o di na tc'i' den t'i

ko ji kol na nac t'aj tci di se kq' do l'i ji be ya xa dn da go ke'
15 na yl tsot' go tsi' ya gi go o na gonl t'e' xa ya bec do l'ji xa ya
kol nais get' ya bec kq' do l'i ji kol ya ga hit dij si li' tci ni dn
i ts'os bi ka i do l'ji na ts'us li go do des 'a' go li go bi tca goc o di
be na tc'i den t'i da xan di la ye do bi ye hi la hi ye bi ga ni ye tc'e
a gonl it' tcn di a ko go da 'n di ci ja ji la n nat' dju na 'ai dt-
20 xl n an di tcn di

n la le dan di dla n tse go n de si li' dcn ni hi² ai bi da li la
djan di nai ye nez ga ni no' n dal le la dan di ci ja ji la cac do le
yl n dt' tcn di n la le da da nat' tci dn n de di hi a ko go ta-
tc'e a da gos la dji ni ai yi tse di tc'uj hl k'e go al za go tse
25 di de do' dja a ko go ai ge' yl han kai tci ni ban da le go li la hi
yl hi kai tci ni ta tc'e ge' a ko go di tse' na ki hi ol za dji ni
a ko n ne'

a ko go yl ta tce kai tcn dn di dn yl o kai tci ni dn a ko go
di n do' tci ni do te xe a ko go di ni da di t'o ge si li' la tci ni dn
30 di bi gan n tel ko da t'o tci ni ko o dai t'o bi la joj dji ni di
da nas a go et di ni a yn la a dai la dji ni bi tsi' zil et di ni ya
a da goz la tci ni di et di ni bi na ts'i ne ai daz la dji ni bi dja

¹ As first recorded; it was later emended to the following word.

² The subject of the verb is the narrator who means probably that those who made the world and who were named on p. 226 are meant.

with him through the sky twisted became they say. Down | called that fire with him through the sky when it twisted down male he became again | they say. Not yet sun moved when he was his-shadow he landed again | they say.

Here he did the same thing again they say. With him they two-started they say. | There sky coal white sky fire blazing up his-foot he seized again | they say. His head downward he threw him-again they say. Sky coal | white with him through the sky it-twisted. Down male he became again they say. Just he | down metal fire white down with him he poked again they say.

Then with him they two came back they say. There where the-sun sets sky fire | yellow with sky fire it blazed up. His feet he-seized again they say. His head | downward fire where it blazed up he threw him in again. There down metal yellow | down he poked-him. Sky fire yellow with him through the sky it twisted. Down | male he became again they say. His shadow he came back to.

Here with him they two went again they say. Coal blue with sky it blazed up. His feet | he seized. His head downward he threw-him again. Down metal blue down | he poked him. Sky fire blue with him through the sky it twisted it was they say. | Down male blue when he became again before sun moved when he was his-shadow | he came down. He did just that. With those not his sons with he kills them, with in vain | he did it they say. Then, "True, my child is," he said. Sun black | he said it they say.

"Come," they said some first time people were those I-mentioned those their grandson¹ | they say. "Naiyenezgani our-grandson," they said. "My child he is. Prepare him for me," | he said they say. "Well," they said they say, men four. Then sweat-lodge | they made they say. Those stones four, wood piled up when it was done stones | four they put on the fire. Then there they went with him they say. Their grandson those who had | came-with him they say, to the sweatlodge. Then these stones two they put in they say | inside.

Then with him they started in they say. Four times they went-in they say. Then | this² they say all over, then cooked soft it was they say. | These his hands flat they moulded back they say. They moulded between his fingers they say. These | joints which-were not he made, they made they say. His hair which was not for him | they made they say. These which were not his supra-

¹ Son's son.

² "His body" indicated by a gesture.

a daz la dji ni bi tci' a daz la tcun di bi ni' a daz la dji ni bi za-
 ba ne a daz la dji ni bi go a daz la tci di bi ye' ts'un a daz la
 tci di ko nan ul xa de ta go a daz la tci di do a nan no ta dan ni
 ko go a t'i go a nan no ta sul li tci di di ul xa da di ta et di i
 5 ai yun la tcun ni bi djat do kat t'i ni ul xa da di ta go a daz la tcun ni
 di bi ke' n te li bi kan joj a yun la hi k'e go a daz la tci ni bi ke'
 ko n de a da t'e go a daz la tci n di a ko go n de si li' tci ni

k'a di ke n ye' i be' ca xa do le n dit' tci ni dn a ko go bi ke'
 no li ni ke' ba' al za tci ni dn no li ni bis le ba' al za tci ni dn
 10 no li ni i' ba' al za tci ni dn no li ni tc'a' ba' al za . tci ni dn
 no li ni xa ba' al za tci ni dn ye na ye' ail 'i do le hi la al za
 tci ni dn a ko go bul na gol n di' do le i ba' al za tci ni dn' bi dje ta
 das da hi do le hi la ba' al za tci ni dn ye bul na gol n di go yi k'e-
 go a na da do le hi la ba' al za tci ni dn ko go n ye' i anl be xa del-
 15 za tci ni dn a ko go tci ni dn k'a di da dn nt' tci ni dn n jo go
 a da tsant dla dan di tcun ni dn xa yo n ts'o ye set da ci a ko
 nan dn da da yul n dit' tcun ni dn

na des ts'a tcun ni dn bi ts'o ye set da yo ya na dza tcun ni dn
 set tso ye n jo yul n dit' tcun ni dn yil si ke' tci ni dn

20 bi ka' et di tci ni dn bul ti' et di tci ni dn a ko go da dn
 no gos tsan bi ka' l'o k'a' xan ta' tci ni dn l'o k'a' ya'n ya l'o k'a'
 ni gi tci ni dn ul t'i xa na des ts'a ul t'i' nain ta tci ni dn a yun la
 tci ni dn k'a' yi k'as go a yun la tci ni dn k'i' a yun la tci ni dn

t'a' i ts'a bi t'a' da la e bi nin t'a go a yun la tci ni dn dan da'-
 25 go hwoc si kat' tci ni dn yo anl t'ok' tci ni dn yul si tci ni dn t'a'
 da la e go do n jo da la n dit' tci ni dn ga la na ki be ne noc le
 na do' n dit' tci ni dn na ki ye ni la go ye' na yonl t'ok' tci ni dn
 na yu si tci ni dn do n jo da la na do' nt' tci ni dn ta gi t'a' le'
 n di go a na yut' dla tci ni dn ye' na yo nl t'ok' tci ni dn dlu
 30 hul ts'a o yun ta tci ni dn n jo la ko go n dit' tcun ni dn

tsa ki' bi la ta ye don dai xa yo ca go li' n dit' tcun ni dn
 set tso ye n dit' do a tcun ni da yul n nt' tcun ni dn n tcu ja tca
 n ye' yul n nt' tcun ni dn

orbital ridges they made they say. His ears | they made they say. His nose they made they say. His face they made they say. His lips | they made they say. His teeth they made they say. His chin they made | they say. Here (neck) joint they made they say. He could not move it | thus being made he bent it it was they say. These joints those were none | he made they say. His legs he could not do this way joints they made they say. | These his feet wide his toes he did the same way they made them they say. His feet | here people like they are they made they say. Then man he was they say.

"Now, the monsters with for me prepare him," he said they say. Then his moccasins | obsidian moccasins for him were made they say. Obsidian his leggings for him were made they say. | Obsidian shirt for him was made they say. Obsidian hat for him was made they say. | Obsidian club for him was made they say. With monsters those he will use against were made | they say. Then that which will instruct him for him was made they say. By his ear | that sits will be for him was made they say. It will tell him his leader | he will travel about for him was made they say. Here monsters all with they prepared him | they say. Then they say, "Already," they said they say. "Good | we have made him," they said they say. "Where your grandmother lives there | go back," they said they say.

He started back they say. His grandmother where she sat he came back to her they say. | "My grandchild, good," she said they say. They two lived there they say.

His arrow was not they say. His bow was not they say. Then somewhere | earth on it reed he hunted for they say. Reed he came to. Reeds | he brought back they say. Mulberry he went again for. Mulberry he brought back they say. He made it | they say. Arrow scraping it he made they say. Foreshaft he made they say.

Feather hawk its feather just one putting on it he made it they say. Short distance | cactus stood they say. He shot it they say. He missed it they say. "Feather | just one is not good," he said they say. "Well, two with I will try," | he said again they say. Two with when he placed with it he shot again they say. | He missed again they say. "It is not good," he said again they say. "Three feathers will be," | saying he fixed it again they say. With it he shot again they say. "Dlu," | he heard, he hit it they say. "Good so," he said they say.

"Here foreshaft its end flint where is it?" he said they say. | "My grandchild," she said. "One does not say that," she told him they say. "Your labia | are dangerous," he said they say.

da hi ya teñ ni dn n za yo nan ta tci ni dn don dai ya n ya
 teñ ni dn nai dn 'a ko tse be yol ne' a ko da sũ t'i tci ni dn
 a ko nai hi la tci ni dn n'to go bec yũ gai xol ze' hi bi te'i'
 na nal got' tci ni dn ni yan n ya tci ni dn da ai di' yan n ya t'ol
 5 xol ze' hi da bũ nct' de go i da ci a yũ la yi des get' yi ka' hũ got'
 teñ ni dn tsũ ta tci ni dn don dai do lẽ hi la a t'i tci ni dn ko
 lẽ nai hẽ zat' yes lq yi des gi tci ni dn ni gi yo yũ t'ok go di k'i' hi
 dza bi la t'a ke da dai 'a di ni go 'ai le go 'aili tci ni dn anũ
 k'a' d t'i' do dai c t'i yũ la

10 a ko go xa na na dzi cũ tso ye xa yo no gos tsan bi ka' ni bi-
 gan ne go li' la tci ni dn bũ n di tci ni dn bi te'e ta das da 'i
 bũ na gol ni' go an di tci ni dn a ko go sũ tso ye xa yo tsũ da kũ i si
 go li' yũ n dũ t' tci ni dn do a teñ ni da sũ tso ye go ye' go li'
 do bũ te'i ta da n dũ t' tci ni dn

15 n da hi ya tci ni dn da bi je bi ke' go da hi ya tci ni dn mba'¹
 do li ji e bi li' tci ni dn l'ij lũ tsok' bi t'a yo ya go yũ n ti tci ni-
 dn de ya teñ ni dn nan ta' teñ ni dn ts'i yi na gos a yo a na dũ
 te'i ni dn tse dũ an n'ti bi k'ij yo ya' da hi ya tci ni dn n de
 bi tũ ai ge' n ya tci ni dn ko go i ti ni' yi k'ũ ke' da hi ya tci ni-
 20 dn yi yũ t' tci ni dn da n da ko o ya tci ni dn da ba' t'ũ ge' ko
 da di tũ da dn de n di k'e go ts'et da ge si t'i tci ni dn bi dũ at
 ka t'e go a ko ka te de n teñ ya tci ni dn

yo ge ci nan dn da a ko teñ ca yũ n dũ t' tci ni dn do da n nũ t'
 tci ni dn da n da ga t'e go si t'i tci ni dn bi li' ba' do lũ je ni
 25 da yũ 'a' tci ni dn di i ti ni' bi k'ũ ke' da hi ya tci ni dn ka t'e go
 si ti ni ko da hi ya tci ni dn di k'e at tsa go yo n tal di da xa ya-
 ni ya hi tak' yi lan teñ tal tci ni dn wa hwo na xo ta tci ni dn xe
 n dũ t' tci ni dn na ye nez ga ni an di tci ni dn dan t'e go an t'i
 yũ n dũ t' tci ni dn n wa ge' tci na xo ta da ai bi k'ũ ke da na nas-
 30 ts'a yo n tal tci ni dn di dn yon tal tci ni dn ya na hi ta ni hũ si
 bi ke' ye

ko ya o na dol ni l'ũ li tsok' xa yũ n ti set dag ge n si ti tci-
 ni dn l'ũ lũ tso gan i ya yũ n t'e' dũ n dn de si ti i bi ts'i al ji

¹ The word *ba'*, *mba'*, unqualified is used for coyote; with the augmentative for wolf; and with "blue," for fox.

He started away they say. Far he looked about they say. Flint he came to | they say. He took it up. Here stone with he struck it. There it fell in pieces they say. | There he picked them up they say. Immediately metal white that called toward him | ran they say. He stood in front of it they say. Just there it came to him. Dagger¹ | called before he overtook him in front of him he made he stabbed-him with it. On it he ran | they say. It fell in pieces they say. Flint which was to be it was they say. Here | he scraped it together. He-tied it up. He took it on his back they say. Where he put it down when he flaked it this the foreshaft | here its end he put it. Sharp being made he made it they say. All | arrow, bow, flint he finished.

Then he spoke again. "My grandmother, where earth on it people killers | they live do they say?" he said they say. His ear that sits | having told him he said it they say. Then, "My grandmother, where kicks off the bluff | lives?" he said they say. "One does not say it, my grandchild. Dangerous place he lives. | One does not-talk about him," she said they say.

He started away they say. Just himself his leader he started away they say. Canis | blue his pet they say. Snake yellow his blanket-fold in he put they say. | He started they say. He looked around they say. Cliff where it was across he came | they say. Rock both-sides was a wall between in he went they say. Man | his path there he came to they said. Here road on it he went they say. | He walked on they say. Short distance he went they say. Right-in front here | beside the trail man this way by the cliff lay they-say, his leg | this way. There close he stopped they say.

"Up you get. There I go by," he said to him they say. "No," he said | they say. Just the same way he lay they say. His pet fox blue that one | he sent along they say. Here trail on it he went they say. This way | the one lying here he came they say. Doing-this way he kicked at him. This, one going along | jumped away. He kicked behind him they say. Over there he jumped they say. "Heh," | he said they say. Naiyenezgani said it they say. "Why you do it?" | he said to him they say. Over there he went around. Just that on it he went again. | He kicked at him they say. Four times he kicked they say. He jumped away. He missed him, | his foot with.

Here he reached. Snake yellow he took out. Up lying they-say, | snake yellow he threw at him. That one lying by his head |

¹ "Long flint," was the translation given. The word is also used for awl and the implement used at flaking flint. The Apache insist that *bec* means only metal. Its original meaning was flint and that is no doubt the proper meaning here.

na yunt te' tei ni dn tei'l n dt' tei ni dn ai be nes ts'ut le n dt'
 tei ni dn n de si ti ni na dn taz jj' yi te'i' da hi ya tei ni dn no li ni
 xal' xa yunt dzuz tei ni dn bau hun tsā tei ni dn hi ko di tsi da
 di yes ti n ko xa yo ya n den i yul go da o o teinl' t'j go da xq' go
 15 tei ni dn yi yes xi tei ni dn tsi da kel is i xol ze' hi yi yes xi tei ni
 dn bi tso ye sūt da yo na dza tei ni dn tsi da kel is i sūt tso ye sel xi
 n dt' tei ni dn

a ko go da na na tsa tei ni dn si tso ye na do' n nut' tei ni dn
 xa yo na k'e ga ni n de yi ga ni hi aih' n di tei ni dn go ye' yo go li'
 10 bñ n nut' tei ni dn da na nas tsa tei ni dn a ko yi te'i' na de hes ts'ā
 tei ni dn xan ta tei ni dn go li yo na k'e ga ni dn das da hi bñ na-
 gol ni' ai ge go li' bñ ni tei ni dn ya n ya tei ni dn bi tea ga ce
 yul na xez ta' tei ni dn go nes t'i xol ze' hi yul le ye hi 'ā do go t'i go
 do bi ts'i' hi t'j go o wai ya hun ts'ā hi a ko ja xa ya a da dza dā'
 15 yi ka' n ya tei ni dn da ko ja na xaz ta go ko di' n ya tei ni dn'

da ko ji da gonl ts'ā tei ni dn bi tea ga ce ci ta' da bñ n dt'
 tein ni dn n de la' no xa' n ya yul n dt' tei ni dn go te'i' xa nol ne'
 tei ni dn da di' ts'iz zi gonl ts'ā tei ni dn n la le ci ja je (ci tea-
 ga ce)² da nel i n dt' tei ni dn ye i gā bun da n de dai nel i go
 20 tei ni dn hi hi tei ni dn go te'i' di k'e go go te'i' dez t'i' da go nel-
 i go tei ni dn

a ko go go ni' es dit' tei ni dn go na' on' i do di lit' siz li'
 tei ni dn go ni' es dit' tei ni dn a ko go da sūt ts'a go go zd xē go
 go i ze' go li' tei ni dn i ze' xan da hi go ze' tei ni dn ai a za
 25 go ze' yo ne' djo ne' tei ni dn do da tein t'ē da na tsas dli tei ni dn
 a ko go xa te ci dñ te'i li go t'a sūt dja tei ni dn kq' yi nas t'i
 tei ni dn dji kq' bi tein kat' tei ni dn te'il hñ ts'ā tei ni dn
 bi ni ji da ts'unl t'a tei ni dn bun da yu n de' anñ bi n da di anñ
 o tse xes si' dej te' t' i bi n da yo n de' o tse xes si' go bi djoñ na da-
 30 dñ t' q' bun da di ka dail o da da dñ jñ da do la' na des t'i da
 tei ni dn

ai ji' yi te'i' da hi ya tei ni dn xal no li ni xal xa yi tā yi te'i'
 da hi ya ye yi ta te' te' l' t'j xal i be' yi gā tei ni dn na des ts'a
 tei ni dn bi tso ye sūt da yo ya na ts'ā tei ni dn

¹ Perhaps a European sword is meant.

² Given as an alternate rendering for the preceding word.

he threw it they say. "Tci'l," it said they say. "That I am always-afraid of," he said | they say. Man lying where he jerked around to him he went they say. Obsidian | club he drew out they say. "Bau," he heard they say. Here cliff | he was lying against he went down. That man down he knocked him. Down he fell | they say. He killed him they say. Tsidakēisi that named he killed they say. | His grandmother where she lived he came back they say. "Tsidakēisi, my grandmother, I killed," | he said they say.

Then he started away again they say. "My grandmother," he said again they say. | "Where Nak'egani people who kills?" he asked about they say. "Dangerous place he lives," | she said they say. He started away again they say. There toward him he went | they say. He hunted for him they say. Where he lived Nak'egani the one sits here told him. | "There he lives," he said they say. He came there they say. His children | he lived with they say. Mirage called he threw around them. Not being able to see him, | not seeing his body over there those who were looking for him just here down they were looking. Then | on them he came they say. Just then when they were sitting here he came they say.

Just there they saw him they say, his children. "My father," they said | they say, "man one to us came," he said they say. At him he raised his head | they say. Just there standing he saw him they say. "Well, my children, | look at him," he said they say. They kill with their eyes man they looked at | they say. That one they say. Toward him this way, toward him they formed a line they were looking at him | they say.

Then his mind was going they say. His eye he looked did not move it was | they say. His mind weakened they say. Then when he was dying, when they were killing him | his medicine he had they say. Medicine alive his medicine they say. That his mouth | his medicine in he put they say. | Not sick he became again they say. | Then something explosive his pocket lay they say. Fire was all around them | they say. Four fire he threw in they say. "Tc'il," he heard they say. | Their faces it flew in they say. Their eyes in all, their eyes all | it flew in. Explosive their eyes in when it flew their eyeballs they rubbed. | Their eyes they did this to. They rubbed them. Not one could see | they say.

There to them he started they say. Club, obsidian club he drew out. To them | he went. With it among them he struck. Club with he killed them they say. He started back | they say. His grandmother where she lived he came back they say.

a ko go da na nas ts'ą tei ni dn sít tso ye' xa yo' bĭ go li'
 n dit' tei ni dn bi te'i' xat dzi tei ni dn xa go bĭ zınl xi go yıl-
 n nat' tei ni dn o be' tsın bi l'a nol a l'a bıl n dit' tcın ni dn da'
 de ya tei ni dn bĭ xa de ce yo de ya tei ni dn n za yo an da yo
 5 dzıl naz 'a yo a na dal' tei ni dn a ko bĭ ya n ya tei ni dn yo-
 onl t'ok' k'a' be' ys k'a tei ni dn yi xes xi tei ni dn

a ko go da go dıl kọ k'e yi yes xĭ da t'e go ca' a cil ni lą sít tso ye
 n zĭ tei ni dn ko dĭ go ta gi dĭ' o be' ts'ın 'on a tei ni dn xa la
 ts'ın zi tei ni dn bĭ ai bi l'a o doc t'ont' bi ke' xos ts'ot' go tci-
 10 di des t'ont' tei ni dn bi djat' te'ınl ts'ot' go dak' ya go 'a n dĭ
 ts't di des t'ot' tei ni dn o be' ts'ın bi te'a gos o yon de xa di ca'
 bi ga a cil ni lą ts'ın zi go a te't t'i tei ni dn

bec xa tci tą tei ni dn xa dak' tce nł t'ĭ bi gan teq tą' da'
 bi gıt ge te'ĭj k(a)ıe da' t'e he ko xa te'i nł k(a)ıj tei ni dn ął bi-
 15 ka ge n ts'ıs 'a tei ni dn n la bi ka ge nj nł kat' te'i ni dn bi gan
 da ınl xa te'ej Gĭj an wa yo n te'i xın dıl tei ni dn bi djat' da ınl-
 xa da te'i xej Gĭj o wa yo ın na' te'i ın nıl a ko go bi bıt' bi tci'
 bın ka ts'a te'ĭj Gĭj tei ni dn n t'e go to go k'ej kat to si k'a zi
 yan t'e ca' a cil i ts'ın zi tei ni dn

20 a ko go ko dak' o be' tsın bi ka yo dak' ts'i des gal tei ni dn
 ya k'os no li' ts'ın zi tei ni dn xa gą te'i dn nit da go do l'ıj de'
 na go di xıl dzıt' tei dn nat' tei ni dn a ko go xai ya bĭ bi tci'
 xa tco n dıl tei ni dn da gą na go dla to go k'i' na nas kat' tei ni dn
 tsıt dak' na tci' des t'i go na be tei ni dn' o be' ts'ın bi la ta dĭ'
 25 na li n tcił ke hi n ju ni das da tei ni dn

i la jĭ' ts'ınl ts'ą ci ka' kol n nat' tei ni dn bi l'a kal dak'
 ai yınl si xa ya' go te'i' go da xol djıl tei ni dn' n ko si ka'
 goł n di da' a t'i tei ni dn' da n ke di hl djĭ go bi go djoc bi go
 de a t'e tci' ni dn da' i tci ga de ja bıl ya tci tak' da 'ai ja na-
 30 ts'ıt n ts'ıs go ya te'd got tei ni dn yu ge' da ts'ıs got' da go ke'
 na nal got' tei ni dn ci ka' goł n di go n k'e te'e xe ta tcol wol go
 go tca be da goł n nat' del djo jn i go ka dac teij gol do tei ni dn
 i te'i' i go de' xa ts'ıt ts'iz 'n i n kat ts'i des ni go l'a na baj e gol-
 ni del i bi dac n go xa t'e go bın das go ne doj si li' tei ni dn bi ts

Then he started away again they say. "My grandmother, where, deer lives?" | he said they say. To her he spoke they say. "How deer when it is killed?" he said to her | they say. "Piñon under it one does not butcher," she said to him they say. Then | he started they say. Deer wherever it is he started they say. Far some-distance | mountain where it stands across he went around they say. There deer he came to they say. He shot it | arrow with he hit it they say. He killed it they say.

Then just bare level place he killed it. "Why did she tell me that my grandmother?" | he thought they say. Here downhill piñon stood they say. "Well," | he thought they say, "deer that under I will drag." Its foot seizing he dragged it | they say. Its leg he-seized uphill slope anyway | he dragged it they say, piñon in its-shadow. "What | because she told me that?" thinking he did it they say.

Knife he drew out they say. Up he turned it, its arm he held. Then | middle of its breast he slit. Then this way he cut it open they say. All its skin | he skinned off they say. Over there its skin he spread they say. Its forelegs | both he cut off. Over there he lay-them they say. Its legs both | he cut off. Over there he lay them. Then its stomach, its intestines | through here he cut off they say. Just then water dripped on him, water cold. | "What did it to-me?" he thought they say.

Then up piñon above it he looked they say. | "Cloud' it might-be," he thought they say. "Nothing," he said, "just blue, | something is rotting off," he said they say. Then down deer its-intestines | he was pulling out they say. The same thing happened again. Water on him fell down they say. | Up he looked, his eye with they say. Piñon on its top | girl pretty one, handsome sat they say.

There she saw him. "My husband," she said to him they say. Her skirt up | she lifted. Down to him down she climbed they say. "Here, my husband," | she said. Then she did it they say. Then when she was coming to the ground her teeth, labia their teeth | were they say. Then second stomach only he caught up only that he-dragging off | he jumped up they say. Onward he ran. Right after-him | she ran they say. "My husband," saying to him, foot of the-hill when he was running | his leg with she nearly caught him. Those-labia after him were trying to grab him they say. | The second-stomach that he drew out he threw down behind him lay. Who was-about to catch him | in front of her this way in front of ridges became they say. Beyond them | he ran they say. She that one

teɪ t'ɛ tci ni dn a na bi 'n i bun das go ne doz si li' tci ni dn
go ts'o ye sət da yo na tɛ'd got tci ni dn

da no t'a sət tso ye a cɪ n ni ni do da cɪ n ni dn i da ni a dn-
ni lañ ke djoc i ga ni ci tɛ'i' na dɪ got' hi ko di' k'at' da dɪ get' ci
5 n dit' tɛn ni dn' xa go an dɛ xɪ ga yɪ n dɪt' tci ni dn kɔ' bes-
ts'o i sɔ be' hi bej tci ni dn' i sa ni wa yo ni 'a tci ni dn kɔ' i
yo ye he zit' yu n de' xa go get' tci ni dn xa go get' yo ya ku ya on da
yɪ n dɪt' tci ni dn tɛ aɪ da ye hi go dai yi den 'a tci ni dn kɔ'
o k'a ji a na yɪt dɪɔ i sɔ ai ge' da nais yɪz 'a kɔ' lɔ go da dɪ djet'
10 dɔ' n la yo nez da tci ni dn'

n t'i go da dɪ got' tci ni dn ci ka' xa yo ol got' n nut' tci ni dn
do ya t'ɛ hɛ i da n dɪt' tci ni dn n de et di n dɪt' tɛn ni dn'
kon de' ci ka' ol got' lɔ 'n dɪt' tci ni dn' tɛoj yi ga ni an di tci-
ni dn da xai yo ci lɔ et di djoɪ yo n di djoɪ yo ei ka' a ko si daɛ ci
15 n dɪt' tci ni dn xa yo go go denɪ a ji' da hes got' a ko nes dɪt'
tci ni dn bi lɔ ni hi lɔ a ko tci ni dn yue di' xa da go bi lɔ
i de j djoɪ tci ni dn ku n de' kɔ' yu n de' on i djoɪ ko' n nut'
tci ni dn ko ci ka' si daɛ n nut'

da' go tɛ'i' da hes got' tci ni dn i sa ni wa yo nɪ n ne' tci-
20 ni dn kɔ' i n wa yo yɪnɪ ki' tci ni dn tɛ n i wa yo o yɪnɪ ne'
tci ni dn' ci ka' goɪ n nut' tci ni dn' go gan yɪɪ n del xa gont dzɪt'
tci ni dn

de xa cɪ n k'et' goɪ ni tci ni dn bi la kaɪ sət dɔk' ai yɪnɪ tsi dɔ'
an ni tci ni dn ai ji' ts'i des i tci ni dn bi go de dan t'ɛ be go dzɪt'
25 tci ni dn n kaj nai hɪ tsi tci ni dn bi go de xa goɪ n ni tci ni dn
co do da da do dɪl kɔ ge do ac ɪ n ni anc t'ɛ da ci tɛ'i dn nut' tɛ'i ni dn'
ya' go jo go l'o bi gos el go ac ɪ nɛ ci tɛ'i dn nut' tɛ'i ni dn' ya'ai
xa na da i bi ya go xes 'a yo dzɪ i ziz si 'a ni bi la ta tɛ'o'ol
na dn 'a hi da gan t'ɛ hi ja dɪ di' ke nen ta' (tso) be ko wa gos a go
30 a kon de' a cɪ nɛ bil tci dn nut' tɛ'i ni dn

da hes got' tci ni dn xai 'a bi ya yo ol got' tci ni dn dɔ' tsel-
gai da ko i i la' a tɛ'n la tci ni n i ban be tso hes kat' tci ni n'
da do an de ne da na dɪ got' djo'ol nain tɔ tci ni n n ko da na-
nas got' tci ni dn bi l'a dɔ ts'es ai i la' an na tci dɪ la da do an-
35 ne hi da na dɪ got' tɛ'i ni dn' djo'ol na ɪ n tɔ tɛ'i ni dn ko go

in front of her ridges became they say. | His grandmother where she lived he ran back they say.

"Right by us, my grandmother, the one you told me of, 'Not' you told me. True you told me. | Labia kills toward me is running. Here soon she will run," | he said they say. "What can I do with you?" she said they say. Fire beans | vessel with were boiling they say. That vessel over there she placed they say. Fire | she pushed over. In it she dug out they say. Where she dug out, "Go in here," | she said they say. Stone thin over him she placed they say. Fire | on him she put again. Vessel there she put again. Fire much she laid. | Then over there she sat down they say.

Immediately she ran there they say. "My husband, where did he run?" she said they say. | "I have not seen anyone," she said they say. "Person is none," she said they say. | "Here my husband ran," she said they say. Labia kills said it they say. | "Just where my urine where it flows, where it stops flowing my husband there always sits," | she said they say. Certain place where a point was she ran. There she squat | they say. Her urine she let flow there they say. Here up stream (?) her urine | flowed they say. In here, fire in it it flowed near. "Here," she said | they say, "here my husband sits," she said.

Then to him she ran they say. That vessel one side she put they say. | Fire one side she shoved they say. That stone one side she put | they say. "My husband," she said they say. His arm she grabbed. She pulled him out | they say.

"Hurry, cunk'et," she said they say. Her skirt up she lifted. Then | she said it they say. There he looked they say. Her teeth (?) he was afraid of | they say. "Nkaj," he heard they say, her teeth. "Hurry," she said, they say. | "Sho, not, in an open place it is not my way to do it," he said they say. | "Bed good grass when it is spread I do it," he said they say. Sun | comes up under it where it is mountain large which stands its top Douglas spruce | which stands that kind only four sides leaning together house when it stands | in there I am accustomed to do it," he said to her they say.

She ran off they say. It comes up under it she ran they say. Then white stone | so large penis he made they say. Buckskin he sewed over it they say. | After a short time she came back. Douglas spruce she brought back they say. Here she ran again | they say. While she was gone gravel penis he made another. Short-time after | she ran back they say. Douglas spruce she brought back

da na nas got' bi l'a da' dje' i la a na te'in la tci ni dn n ko go
 da na nas got' tci ni dn bi l'a da' tci dn k'oj e bi tck' i la a na-
 te'in la dji i la a tcun la tci ni dn

da do an na he nal got' teo 'ol nai n ta' ya' a go le' tci ni dn
 5 ya 'd l'o' yi gos el tci ni dn di ts'i teo 'ol ye ko ga a go la
 yu n de' tsut da ge nes gal ci ka' de xa cun ket' ni tci ni dn do da
 djuñ go go t'in go do a ci da le bu tci dn nit' tci ni dn ya'ai o ts'e ya
 da xa o'a ni go xai ya yi di gac tci ni dn l'e da xa go le e ni
 tci ni dn

10 go l'e goz li' tci ni dn yu n de yo ts'et dag ge si ti tci ni dn
 de xa ci ka' ni go n ko n te de xa ni tci ni dn a ko go te't
 naz nł tsos i la di j a tcun la ni te'i bi yi yu da te't dn nł te'i-
 ni n' tse di djo li da' te'i dn 'a te'i ni n si ti ni ba di' tsi nes da
 tse ni ko si al yo n te'i 'a tse tci ni n de xa ci ka' ci ket' ni
 15 tci ni n e bu tci dn it' tci ni n

tse l'gai i la a tcila ni ts'a ge bi kul ts'ot' tci ni dn da'
 bi djat' an ts'unł tsot' tse l'gai i la ni yu n de' bi tsul yu n de'
 o tcunł get' tci ni n gaj gaj gaj hul ts'a tci ni dn anl se l'gai anl
 hi al tse ni anl xa nol t'i yi al go da bi ke go tses ai i la a tcun la
 20 'ni o na tcun get' tci ni dn gaz gaz gaz hul ts'a tci ni dn anl ial
 tci ni dn a ku n de' dje i la a tcun la 'ni o na tcunł get' tci ni dn
 lak' lak' lak' hul ts'a tci ni dn' da ku n de' te'i dn k'o je bi djat'
 i la ni a ku n de' o na te'unł get' djek djek djek lak' hul tsag go
 tci ni dn ko go tsi ai lo tse n tcun 'a ni bu nas dl got' tci ni dn
 25 djoc bi go na bi te'unł ni anl xa bi tse de hes ne' us tsan ne bi tcoj
 gat ka t'e le (gat xa djoł)¹ xol ze' hi bi go et di le bu tci dn nit'
 tci ni n xa yunł ka tci ni n

ko ts'iz da tci ni dn n la yo da n da go sut da hi tck' tci ni n
 da 'ai di' yu ge da hi ya la te'i ni dn a ko go a ko go tso ye bił
 30 na tsus ke tci ni dn

a ko go ci tso ye xai yo del gut' go li' n dt' tci ni dn do da
 sut tso ye' go ye yo gon li n dt' tci ni dn n tcoj n ca n ye' n dt'
 tci ni dn'

da hi ya tci ni dn' de ya tci ni dn' da ga n t'e n t'e go gol kai yo
 35 hi gal tci ni dn hunł ts'a tci ni dn yun k'a des xes ts'an ni yunł ts'a

¹ As recorded at first.

they say. Here | she ran again. In her absence pitch penis he made-again they say. Here | she ran again they say. In her absence sumac its wax penis he made again. | Four penes he made they-say.

After a short time she ran back. Douglas spruce she brought back. Bed she made they say. | Bed grass she spread down they say. These trees Douglas spruce with house she made. | Inside face up she spread herself. "My husband, hurry, c^unk'et'," she said they-say. "No, | daytime when it is I am not accustomed to do it," he-said they say. "Sun going down | hurry, set," saying downward she made a gesture they say. "Night, quickly let it be," she said | they say.

Then night was they say. Inside face up she lay they say. | "Hurry, my husband," saying, "here, lie down, hurry," she said they say. Then blanket | he took up. Penes four those he made blanket in he carried them they say. | Stone round too he carried they say. By the one lying down he sat down. | That stone here by her head he put down, stone they say. "Hurry, my husband, c^unk'et'," she said | they say. "All right," he said they say.

Stone white penis he made that here he took hold of her they say. Then | her legs those he took hold of. White stone penis that inside her vagina inside | he thrust they say. "Gaj gaj gaj," he heard they say. All white stone, all | she chewed. That stone all came out in pieces when she chewed it. Right after it gravel penis he made | that he thrust in again they say. "Gaz gaz gaz," he heard they say. All she chewed | they say. Inside pitch penis he made that he thrust in again they say. | "lak lak lak," he heard they say. Right inside sumach its wax | penis that inside he thrust-again. "Djek djek djek lak'" he heard | they say. Here by her head stone that he had placed with he grabbed up they say. | Labia their teeth he pounded. All he knocked off. "Women their labia | will be like this called. Their teeth will be none," he told her | they say. Day broke they say.

Here he sat they say. Over here short distance she sat, she cried they say. | From right there onward he started they say. Then there his grandmother with | they two lived they say.

Then, "My grandmother, where Delgit lives?" he said they say. "Not, | my grandson, where it is dangerous he lives," she said they-say. "Your labia are dangerous," he said | they say.

He started away they say. He started they say. Just as he was in the open | he walked they say. He saw it they say. The one he-

te'i ni dn ni' da gol kai n t'ε ge si ti go ynl ts'a te'i ni dn a ko go
 da 'ai di' nes da te'i ni dn' xa 'a le n zi te'i ni dn' n lai si ti ni
 xa go ta o tco le n zi te'i ni dn' do be' gon li ge si ti te'i ni dn' xa-
 di be ca' ban ca n zi te'i ni dn'

5 hi tca'k' si da go te'i ni dn' n t'ε go h n ko de s t da hi bi l'a di'
 l'o' na da 'a' te'i ni dn' l'o' na dn 'a' hi na hi na te'i ni dn' ai di'
 n ne xa no ta l te'i ni dn' co' b d n dt' te'i ni dn' xa tel a bi s n t ta
 b d ni dt' te'i ni dn' n lai si ti ni xa go ta a t'o le' go ba te' n no ya'
 n si hi bi ga' ko di' si da y d n dt' te'i ni dn' ci le y d n dt' te'i ni-
 10 dn' ba nac da le ci n dt' te'i ni dn' ga dn di ca bi te' i' n da
 xa go ba na da ci ai k'ε go ca' ban da b d n dt' te'i ni dn e
 n dt' te'i ni dn' ai di' s n da d a' bi te' i' de ya y d n dt' te'i ni dn

da di i 'an di xa nol n ne' da ko n de' xa hi ya te'i ni dn ba ni ya
 n lai si ti ni ba ni ya l'a da' na di dot da l ko ya des i do na di ts'a-
 15 go ba' ni ya la da' a don d l y d n dt' te'i ni dn ai d a' ts'z da te'i-
 ni dn' da go t'ε go de ya go na di ts'a te'i ni dn' ko ya bi l'a yo ya
 si ti ai ji' dez i te'i ni dn' n wan yan ya hi xat dzi te'i ni dn co'
 ci ac di ci tca ga ci c l das d li go ac t' i y d n dt' te'i ni dn' nan te
 yil n dt' te'i ni dn ni ya la' xa di dic k'ε go ac t' i n dt' te'i ni dn'
 20 go nan nes ti te'i ni dn' a ko go bi gas l'a ge bi ga xai dn k' i
 te'i ni dn' a ko go na gos bas go xai dn k' i te'i ni dn nan nes ti j i'
 ail i te'i ni dn' xai dn k' i ko n de' i 'a nal got' te'i ni dn' i k' a go
 da la hi go i di an go ai y n la d l a te'i ni dn' i l'a go la' o i an
 i di an go an na yi d la d l a te'i ni dn' yu ge i l'a go i an i di an ni
 25 an na yi d la d l a te'i ni dn' yu ge i di an go an na yi d la d l a te'i ni dn
 a ko go d i go d ka' i di an go ai y n la d l a te'i ni dn'

ts'z da n yo ka na dza te'i ni dn' n la le' di si ti ni da go d l-
 k o yo bi dji da nal ta l go ac la y d n dt' te'i ni dn n la le bi te' i'
 dn da go l n dt' te'i ni dn d i go d ka' i di a n go ac la y d n dt'
 30 te'i ni dn' gon ye go n te' i' go de ya yo go i ka' yo i di an ni ol get'-
 le ka y d n dt' te'i ni dn' ai n l go dez ts'z yo go i l'a go o i an ni
 o na nal get' le ka' y d n dt' te'i ni dn' ai n l xa na ga dn tsz yo go

was going after he saw | they say. Land just a plain on that kind when he was lying he saw him they say. Then | right there he sat-down they say. "What now?" he thought they say. "Over there one lying | what shall I do?" he thought they say. Where he could-not get up to it it lay they say. "What with | I go to it?" he thought they say.

He cried when he sat there they say. Immediately over there where he sat by his hips | grass stood they say. Grass that stood moved they say. There | person put his head up they say. "Sho," he said they say. "Why do you sit against it?" | he said they say. "'Over there one that lies what one can do, one can go to him?' | I think because of that here I sit," he said they say. "I only," he said to him they say, | "I am accustomed to go to him," he said they say. "As you say for me to him you go. | How one goes to him that way for me go to him," he said they say. "All right," | he-said they say. "Here you sit, then to him I go," he said they-say.

Just this hole he stuck his head out right in there he went they say. "I come to him | over there he lies after I come to him | he will get up. Down he will look. When he gets up, | after I come-to him he will do it," he said they say. Then he sat they say. | After a time when he went he got up they say. Down under him | he lay there he looked they say. That one who came to him spoke they say. "Sho, | I, I did it. My children because they are cold with-me I did it," he said they say. "Lie down again," | he said they-say. "Your hair some thus I bite off I am," he said they say. | Then he lay down again they say. Then behind his shoulder his-hair he bit off | they say. Then circular place he bit off they say. Where he lay down again | he did it they say. He bit it off inside hole he ran back they say. On it | one tunnel he had made they-say. Under that another hole | tunnel he made again they say. Further under it hole tunnel | he had made again they say. Further tunnel he had made again they say. | Then four times above each-other tunnels he had made they say.

Where he sat he came back to him they say. "Come, this one-lying smooth place | his heart where it beats I made," he said they-say. "Come, to him | you go," he said they say. "Four above-each other tunnels I made," he said | they say. "When danger to you if it happens uppermost tunnel run in," | he said they say. "That with you if he tears open lower tunnel | you must run in-again," he said they say. "That with you if he tears open again |

i'fa 'o an yu n de' o na nal get' le ka' yɫ n dt' te'i ni dn' 'ai nił
 xa go na go dn ts'uz yo go do lɛ' yɫ n dt' tei ni dn' d̥i go ɫ ka' i di-
 an ni da ban ga yɫ na gos ni' tei ni dn' n la lɛ bi te'i' n da' i ka'
 i di an ni bi k'us ke bi te'i' n da yɫ n dt' te'i ni dn

5 yu n de' da' te'i ya tei ni dn bi te'i' te'i de ya te'i ni dn' si ti' ni
 da bi'fa n te'an ya te'i ni dn' se dak' ts'i dez' i' te'i ni dn' da go-
 dl kɔ' yo bi d̥i da nal tał te'i ni dn' ko d̥i xał no li ni xał
 xol ze' hi da' tco tɫnł go a te'i t̥i' tɫn ni dn a ko go bił n te'an ya'
 tei ni dn set dak' li lɔ ts'unł ts'ot' te'i ni dn n lɔ hɫnł ts'ɔ te'i ni-
 10 dn' bi d̥i si' ɔ yu n de' o tɫnł get' yu n de' na ts'us get' tei ni dn'

a ko go na di hi tɔ te'i ni dn bi de lɛ yɫnł get' te'i ni dn da'
 ts'us got' tei ni dn bi de da kɫn 'ɔ go tɫol wol tɫn di dn' goł
 xa go dn dzis i ka go i an ni goł xa go dn dzis te'i ni dn' i'fa go
 i di an yu n de' o na tɫ'ol wol te'i ni dn' bi de ye goł na go des dziz
 15 te'i ni dn' da ke n a go i'fa go i an i di an yu n de' o na tɫ'ol wol
 te'i ni dn' goł xa na go dn tsiz te'i ni dn' bi de da kɫn a go i'fa
 dai i'fa yu n de' o na tɫ'ol goł te'i ni dn' bi te'i' bi de da ke n a go
 goł na go des dziz te'i ni dn' si ti ni i an da la hi go da goł n gonł-
 dziz go n la yo o n kat te'i ni dn' da ts'ɔ go at dza tci ni dn'
 20 da go sɫ xɛ go a t'i ni ts'iz es xɫn te'i ni dn' a ko go yi zes xɫn
 te'i ni dn'

ai ji' yi te'i' xan ya te'i ni dn' si tɫn yo yi ka' n ya tci ni dn'
 n de ni go tsan bi k'a n de go li ni yi ga go aił i te'i ni dn'
 nɫ 'ɔ na go di dza te'i ni dn' 'n t'ɛ go dlɔ' ba lɛ n l'ɫ dlɔ' n de
 25 dɔ' at da bi li te'i ni dn' a ko go bi ga' no hi tɛa ga ce no xɫ das-
 dli go at da hi t̥i bi ga at da hi t̥i da bɫ n dt' tci ni dn' bi ga' ni
 yɫ ta xoj d̥jet' te'i ni dn'

bi hi bi ka ge n jo go ai yɫn la te'i ni dn' bi tsi ga xa yɫn ts'el
 te'i ni dn bi dil n jo go ai yɫn la te'i ni dn' bi te'an n jo go ai yɫn la
 30 te'i ni dn di i ban di tso ge ye na yo xel ka' bi dil aił i te'i ni dn'
 bi te'an hi ban di tso ge ye nai yo xel ka' te'i ni dn' bi tsi ga nai-
 yo xel ka' te'i ni dn' bi ts'un n jo go xa yi hɫn dil te'i ni dn' a ko go

below it hole in you must go again," he said they say. "That with you | if he tears out again it will be," he said they say. Four one above the other tunnels | all together he told him about they say. "Come, to him you go. Upper | tunnel on it to him you go," he said they say.

Inside he started they say. To him he went they say. The one-lying | right under him he came they say. Up he looked they say. Just a smooth place | his heart beat they say. Here club, obsidian club | called holding in his hand he did it they say. Then with it he came to him | they say. Up in his hand¹ he held it they say. "Nla," he heard they say. | His heart it lay in he stabbed, inside he stabbed around they say.

Then he jumped up they say. His horn he stuck in the ground they say. Here | he ran they say. His horn being close to him he ran they say. With him | he tore it out. Upper tunnel with him he tore out they say. Below it | tunnel in he ran again they say. His horn with it with him he tore out again | they say. When it was close under it hole, tunnel in he ran again | they say. With him he tore it out again they say. His horn when it was close to him under it | the lowest one in he ran again they say. To him his horn when it was close | with him he tore it out again they say. The one-lying hole just one when he had ripped all out with him | there he fell they say. As he was dying it happened they say. | Just as he was killing him the one doing it he killed they say. Then he killed-him | they say.

There to him he came up they say; where he lay on him he came they say. | People, earth on it people who lived because he killed he did it they say. | He skinned it he began they say. Immediately birds to him came together. Birds people | then they did it to him they say. Then, "His hair our children because they are freezing with us | we are doing it. Because of that we are doing it," they said they say. His hair | they grabbed in handful they say.

Himself his skin good he prepared they say. His brain he knocked out | they say. His blood good he prepared they say. His manure good he prepared | they say. This buckskin yellowish with he sewed it up. His blood he did it to they say. | His manure buckskin yellowish with he sewed up they say. His brain he sewed up | they say. His bones good he took out they say. Then | he took them on his back they say. His grandmother where she lived

¹ "Coming out by his thumb," was the only rendering secured.

yɛt des gi te'i ni dn' bi tso ye set da yo ni n gi tci ni dn bi ka ge
 n ynl ts'i ts'i bɛ ol das kal go a yi la te'i ni dn a ko go yi te'ic
 te'i ni dn' tse di te'ic i be ail i te'i ni dn' a ko go yɛt tse' tci ni dn'
 yail ts'a te'i ni dn' i ta' (i ka')¹ ai yɛn la te'i ni dn' ko bi til i den-
 5 te'a go ai yɛn la te'i ni dn' a ko go bi tso ye yɛt si ke te'i ni dn'

si tso ye na do nut' te'i ni dn xai yo ts'un na go le' go li tɛn ni-
 dn a ko go tci ni dn set tso ye go ye go go li do bi te'ɛt ta da yɛt n-
 dt' te'i ni dn' n te'oj hɛn ca' n ye yɛt n dt' tci ni dn'

da' del gat' i zes xɛn i bi tsi ga ko ya i ta' yi hi ya go bi tsi ga
 10 bi t'a yo ya o ynl ta' te'i ni dn' bi dil ko ya bi i bi t'a yo ya
 o ynl ta' tci ni dn' bi te'an ni bi i bi t'a yo ya o ynl ta' tci-
 ni dn' bi ts'un di yi bi ts'un da li gai go dl kɔ go a t'a yo nil
 te'i ni dn'

da' da hi ya tci ni dn ni' da' go dl kɔ yo de ya te'i ni dn'
 15 da n da yo n za yo hi gal tci ni dn' n t'e go bi di ts'a tci ni dn'
 ye hɛn ts'a te'i ni dn' xai yo xe'ε n t'e a dn nut' n zi te'i ni dn'
 na da gal te'i ni dn' bɛn dat te'ε le dn gal te'i ni dn' a ko go
 ts'et dak' ko dak'² des gal te'i ni dn' hi ko di' ya ɛ ni di' bi te'i'
 de da t'i go' bi te'i' go da go yal ji ynl ts'a' te'i ni dn' bi la gan
 20 da di nes tsak' n t'e go ynl ts'a a xɛn ne go bi te'i' bɛ ni del go
 ynl ts'a tci ni dn' da' xai ya nes gal te'i ni dn' bi gan t'a yo
 i ta' ni da' a ja hai dn gaj te'i ni dn' xa n nut te'i ni dn' ts'i na-
 go le' na sɛz zi n nut' da' na di hi t'a te'i ni dn'

da' da na nas tsa tci ni dn dan da go na na dal go bi k'ɛz i a ga-
 25 na hɛn ts'a tci ni dn' set dak' na des gal na yɛt ts'a te'i ni dn'
 bi gan xa na yi dla go xa ya na nes gal te'i ni dn' bi gan t'a xan-
 da n ziz i ta' ja' ail i tci ni dn a ko go na ki dn ɛz li te'i ni dn'
 ai di' ts'i na go le na sɛz zi ni go a dn di te'i ni dn' da na nas dza
 te'i ni dn' dan na go o na na dza te'i ni dn' a ko go bi k'ɛj i da ga-
 30 na hɛn ts'a ye ti l tci ni dn a ko go set dak' na des gal tci ni dn
 da bɛ ni dec i na ynl ts'a tɛn ni dn da' xai ya na nes gal tci ni dn
 n ga j na hɛn ts'a tci ni dn bi gan yo ja' xa nai di hi dziz i ta' ja'
 ail i tci ni dn xa na di dl gaj tci ni dn ts'i na go le na sɛz zi
 na do n dt' te'i ni dn da' na di hi da tci ni dn

¹ Heard thus the second time.

² Accompanied by a gesture.

he brought them they say. His skin | he stretched out, sticks he-
 pegged down with he prepared it they say. Then he scraped it |
 they say. Stone rough with he did it they say. Then he-
 kneaded it they say. | He finished dressing it they say. War shirt
 he made they say. Here its breast line angular indentations | he made
 they say. Then his grandmother they two sat they say.

"My grandmother," he said they say, "where Ts'innagole
 lives?" they say. | Then they say. "My grandchild dangerous place
 he lives. One does not talk about him," she said | they say. "Your-
 labia probably are dangerous," he said | they say.

Then Delgit which he had killed his brain in war shirt when-
 he put on his brains | in its pocket he put they say. His blood
 in his shirt in its pocket | he put they say. His manure that his-
 shirt in its pocket he put they say. | His bones, these his bones
 just white, smooth his pocket he put in | they say.

Then he started they say. Earth just bare he went they say. |
 Some distance far he walked they say. Suddenly he heard something
 they say. | "Ye." he heard they say. "Somewhere it is it makes-
 a noise," he thought they say. | He looked around they say. Around-
 himself in vain he looked in a circle they say. Then | up up here
 he looked they say. Here center of the sky to him | something bad (?)
 to him down where it was coming he saw it they say. His talons |
 were projecting just then he saw him. Near to him he was about-
 to grab him | he saw him they say. Then down he lay (face down)
 they say. On his back | that war shirt only that he closed his claws on
 they say. "Xa," he said they say. "Ts'innagoli | missed me,"
 he said. Then he got up they say.

Then he started on again they say. Some distance when he had-
 gone on, above him he heard the same again | they say. Up he-
 looked around. He saw him again they say. | His talons being the-
 same way again down he lay face down they say. His back he-
 grabbed at. | War coat only he did it to they say. Then twice it-
 was they say. | Then "Ts'innagoli I missed again," saying he-
 flew up they say. He started on again | they say. Short distance
 he had gone they say, then above him he heard the same again. |
 "Ye-ti-l," they say. Then up he looked they say. | Just as he-
 was going to catch him he saw him again they say. Then down he-
 lay on his face they say. | "Ngaj," he heard again they say. On his-
 back only he grabbed at him again. War coat only | he did it to
 they say. "Xa," he shouted again they say. "Ts'innagoli missed-
 me again," | he said again. Then he got up they say.

a ko go na na nas ts'a tei ni dn a ko go ta dn ɛz li' tei ni dn
 da n da yo o na na ts'a tei ni dn bi k'ɟi da ga na hun ts'a tei ni
 dn a ko go hai yo n t'e hɟ tsak' na ni dzi tei ni dn tset dak'
 na dez gal bun da be da ga na bi dle go na yɟ ts'a tei ni dn' a ko go
 5 dɟ dn ɛz li' tei ni dn' tsat dag ge ya nes gal dan t'e go a cu i n zi-
 go ya tset dag ge nes gal tei ni dn

a ko go di bi tul i den te'a ni yi t'a' go da dej te'it' da bi dnɟ ti
 tei ni dn tset dak' bi di des tɟ tei ni dn ko dak' xa go ya bi ka' ci
 a ko xa bis tɟ tei ni dn bi ko wa la yo xa'a bi ya ɟi ye ni yi gan-
 10 ni hi la ts'i di hes kɔ' tei ni dn' 'ai yi go des te tei ni dn a ko go
 del get bi tsi ga ko ya o yɟnɟ tɟ i des do tei ni dn bi dil ko ya
 n'i des do te'i ni dn' bi te'an ni des do tei ni dn' a ko go seɟ xi
 n zi te'i ni dn' go ya dil teit' tei ni dn bi tea ga ce ko di' da' na-
 xez tɟ tei ni dn bi ya ci n gonɟ go' tei ni dn' ai da' xa'a bi ya ɟi
 15 da nanɟ dɟi la ɟi a des t'a' go da nes dɟit tei ni dn

n wai bi tea ga ce ni go te'i' da n des tɟ bi go ye da gol gal go
 dan ke da ne ta go co te'i dn it' tei ni dn' di tea ga ce ni ci ta'
 da n dt' tei ni dn co di da dn it' tei ni dn xa ga n ge te'ic an di
 dai n dt' te'i ni dn' yu ge bi te'i' na dan des t'a tei ni dn' a ko go
 20 go te'i' na da n des t'a da gol gal go a da t'i tei ni dn da ai k'e go
 dɟ dn ɛz li' tei ni dn da' ts'a ts'ɟn na go le ni da na nac ye' tei-
 ni dn' a ko go da bi ɟa n gon i bi tea ga ce da' na xes ta ge a gonɟ-
 i dlɟ te'i ni dn

bi o na nal je da' naj dl got' go zez xi ni naj dl got' tei ni dn'
 25 bi tea ga ci dɟi na xes ta bi te'i naj dl got da go ya ni del get
 bi ts'ɟn ni be bi tai te'ɟe lɟ tei ni dn hi ko de ts'i da di yes t'i
 yo ya o tse xes kat' tei ni dn bi ɟa je da la e an ne sit dɟ hi da la e
 an ne sit tei ni dn a ko go na yonɟ kut tei ni dn

n ta' xa go an na go tunɟ go ni gel e yɟ n dt' tei ni dn di ga-
 30 ni to n ts'a bi kaɟ hl t'ɟnɟ go ni gel e yɟ n nt' tei ni n da'
 na hi yɟ n dt' tei ni dn xa go an na go t'ɟnɟ go o gel e yɟ n dt' tei-
 ni dn hun ts'a bi a di hl t'ɟnɟ go ni hi gel e yɟ n dt' tei ni dn da'
 n dag ge xa go an no go t'ɟnɟ go o gel le yɟ n dt' tei ni dn da'

Then he went on they say. Then three times it was they say. | Some distance he went they say. Above him just the same he heard again they say. | Then, "Somewhere I hear it," he thought again they say. Up | he looked. His eye with just the same when he was doing to him he saw him again they say. Then | four times it was they say. Up he lay facing, "What does he do to me?" because he thought | up he lay facing they say.

Then this his breast the scallops his war shirt he put his talons under. He carried him off | they say. Up he carried him they say. Up here somewhere sky on it | there he carried him they say. Where his house was sunrise under it with he kills people | stone-smooth projects they say. That he threw him on they say. Then | Delgit his brains in those he had put broke open they say. His blood in | that burst open they say. His manure burst open they say. Then, "I killed him," | he thought they say. He put his claws under they say. His children here they were | they say. In front of them he threw him they say. Then sunrise under it | where he was accustomed to alight shaking himself he alighted they say.

Those his children to him put their heads, their teeth with when they were going to eat, | when they came near, "Sho," he said they say. These children, "My father," | they said they say. "Sho," he said they say. "Just oozing of air says it," | he told them they say. Forward to him they put their heads again they say. Then | to him they put their heads when they were going to eat him they did it they say. Just that way | four times it happened they say. Then here Ts'innagoli went hunting again they say. | Then just himself his children where they lived he was | they say.

He went hunting again. Then he got up, the one who was killed got up they say. | His children four sitting to them he got up. The oldest Delgit | his bone with among them he struck they say. Here bluff it slopes | in he threw them they say. His child just one he spared. The four, just one | he spared they say. Then he questioned him they say.

"Your father what sort when it rains is he accustomed to bring his load?" he said to him they say. "(?) | large water male when it falls he is accustomed to bring it," he said they say. Then, | "Your mother," he said they say, "what sort when it rains is she accustomed to carry?" he said to him they say. | "Rain female when it falls she is accustomed to bring something," he said they say. Then | "Your brother, what sort when it rains is he accustomed to carry?" he said they say. Then, | "Your sister what sort when it rains is-

n de' hi xa go an na go t'unl go o gel le yd ni dt' tei ni dn to bi-
ja je le hi a go bi ye' ni gel e yd ni dt' te'i ni dn

a ko go di bul na gos ni' yi yes xi tei ni dn' del gut bi ts'un ye
yd go da o te'unl l'uj tei ni dn di ts'a'ji bi ta da nanl dji hi
5 bul te'en da ai yun la te'i ni dn' ts'a'ji ba hi da nanl dji yd tce na
ai yun la tei ni dn ts'a'ji bi de da' nanl djuc i teen da ai yun la
tei ni dn ko ji bun na ge da nanl djuc i bil teen da ai yun la tei-
ni dn

a ko go yun k'a ni he ts'a a ko go hul ts'a bi ka i hul t'i tei ni-
10 dn xal ye yi kan ne he ts'a da dn gin tei ni dn 'n de bi kaj tel i
da dn gin xa 'a bi ya ji' bec dul xli be ts'i di xes ko ts'a ji
nunl de da' da na nas t'ak' tei ni dn be 'a di us ts'an hunl ts'a
bi 'a de n ke hunl t'a bi yi' da dn gi us tsan n ju ni ni gi a wa ci
nunl go' tei ni dn ts'a ji hunl ts'a to ja ji n ke nl ta tei ni dn bi yi'
15 na li n da dn gi tei ni dn' na len n jo ni ni gi tei ni dn' ko di'
n lo hi ze n ke nl ta tei ni dn bi yi' bi ye' da dn gi tei ni dn'

a wa ci n tse n ngi ni xal ye go da' o yi te'unl l'uj yi zes xi'
tei ni dn us ts'an ts'a ji da nes dji no li ni xal ye yi zez xi' n la-
yo ya o da o yi djint l'uj tei ni dn na lin da nes djant' no li ni xal
20 ye go da' o yi te'unl l'uj te'i ni dn ts'a ji bi ye' da nes djant' no li ni
xal ye go da' o yi te'unl l'uj yi zes xi go ai yun la tei ni dn da bi ga
yi ga tei ni dn 'n de ni gos tsan bi ka' n de anl yi ga ni ail i
tei ni dn a ko go da sa xat' di da' ts'i nes da tei ni dn'

xa go hi ac n de ts'un zi tei ni dn tei teak' tei ni dn a ko go
25 da ts'uz da tei te'a go n t'i go n ko dak i ts'i diz ts'a tei ni dn
xai yo xe 'e' ya t'e a da ni xe e ts'in zi tei ni dn ts'et dak' ts'i des-
gal tei ni dn n ko di' ya ul ni di go te'i' go da na de dza n la yo
ai ul ts'ak tei ni n a ko go i ts'a teo nes da tei ni dn bi k'i di'
bi tsel tsok' nez da tei ni dn bi k'i di' ga ge nes da tei ni dn bi k'i-
30 di' te li teo' nez da tei ni dn' a ko go go te'i' xat dzi tei ni dn
i te'a teo' nan t'an xol ze' hi an di tei ni dn ya tel a xan da ko go
a dn di' gol n dt' tei ni dn tei tea gi bi ga an di tei ni dn ko-
dun go bi tsel tsok' nan t'an go te'i' xat dzi tei ni dn ya tel a
xan da yo a dn ni' gol n dt' tei ni dn ts'a n ni go te li teo' nan t'an
35 go te'i' xat dzi tei ni dn xa tel a xan da yo a dn di gol n nut'
tei ni dn ko di go ga ge teo nan t'an go te'i' xat dzi tei ni dn xa-
tel a xan da yo a dn di gol n nut' tei ni dn da bun ga uz li' tei ni dn

she accustomed to carry?" he said they say. "Small water, | when it-comes to the ground in it she brings something," he said they say.

Then this one he told him he killed they say. Delgit his bone with it | with down he struck him they say. This here his father he alights | he tell him about he caused they say. Here his mother she alights he tell him | he caused they say. Here his sister she-alights he tell him he caused | they say. Here his brother he alights he tell him he caused they say.

Then for him he lay in wait. Then rain male fell they say. | Club with he lay in wait for him he came carrying something they-say. Person male | he brought. Sunrise under it metal black with projects smooth there | he threw him down. Then he alighted they-say. His wife woman, rain | female fell in it she brought something. Woman pretty she brought. Over there | she dropped her they say. Here rain small water fell they say in it | girl brought something they say. Girl pretty, she brought they say. Here | small hail fell they say in it his son he brought something they say.

There first one that brought something club with down he-knocked. He killed him | they say. Woman here alighted. Obsidian club with he killed her. In there | down he knocked her they say. Girl alighted. Obsidian club | with down he knocked her they say. Here his son alighted obsidian | club with down he knocked her. Killing him he did it they say. All of them | he killed they say. People earth on it people all who killed he did it to | they say. Then just alone he sat they say.

"How shall I do?" he thought they say. He cried they say. Then | he sat there crying suddenly up here he heard something they say. | "Where sky makes a noise?" he thought they say. Up he looked | they say. Here from the middle of the sky toward him down they were coming. There | them he heard they say. Then eagle sat down they say. Behind him | yellow tailed hawk sat down they say. Behind him raven sat down they say. Behind him | pelican sat down they say. Then to him he spoke they say. | Eagle chief one called said it they say. "What are you after here | you made a noise?" he said to him they say. He was crying because he said it they say. Here | yellow tailed hawk chief to him spoke they say. "What | you after you said it?" he said to him they say. The one here, pelican chief | to him spoke they say. "What you after you said it?" he said to him | they say. Here raven chief to him spoke they say. "What | you after you said-it?" he said to him they say. All of them it was they say. | "Dan-

gon ye ya t'ε xa nus t'i ko go a dn di da goł n nut' tei ni dn do-
na tci ga da ku goł¹ da goł n dt tei ni dn

ts'i na go le xa sut t'i yo a dic ni bɛł tci dn nut' tei ni n di
n dı hi da bi ga ał tci dn nut' tei ni dn xa go ta a tc'on de n sun go
5 a dic ni tci dn nit' tei ni n ai an nı i ni xa yo si da goł n nut
tei ni n sez xi bɛł tci dn nit' tei ni n bi 'a sez xi tcun nit' tei ni n
bi ts'i sez xi tci dn nit' tei ni n bi ye' seł xi bɛł tci dn nit' tei ni n
da bun ga xi ga go a dic ni bɛł tci dn nut' tei ni n a ko go xa go
ac n ne n zi da goł n nut' tei ni n da xa go xe ta a da no' t'ε no li
10 ył n nut' tei ni n

leñ ke ga dn di da bił n dt' tei ni n di ni dı hi da bi ga da-
bɛł n nut' a ko go n la le ga dn di bił n dt' its'a teo nan t'an an
a dn nut tei ni dn bi i its'a teo bi i a da yi tɔ ko ni 'a ga la
di bi n da ył n dt tei ni dn bi tci ya tci ni dn ko di its'eł tsok'
15 nan t'an bi i a da di tɔ tei ni dn ka la di bun da goł n nut' tci-
ni dn ko di go teli tco' nan t'an bi i a da yi tɔ tei ni dn ka la
di bi n da goł n dt' tei ni dn' ts'a ci ga ge tco nan t'an bi i
a dai di ta tei ni dn ka la di bi n da bɛł n dt' tei ni dn da bun ga
bi tci ya tei ni dn

20 a ko go xa la hi a dn da' da goł n dit' tei ni dn az des da' tei ni-
dn' a ko go n t'a' gon le goł n dt' tei ni dn da lɔ da dn t'a
goł n dt' tei ni dn da ko hi ge be le dn t'a da goł n nut' tei ni dn
go dac yi t'ak' tei ni n da ku hi ge be lej di tak' tei ni dn a ko
naz nes t'a tei ni dn n la le ai dɔ na dn ta na goł do nut' tei ni dn
25 a ko go da naj ci tak' da bi tus hi k'ε na dn ta goł n dit' tei ni dn
ai ge naz des t'ak ai ge' bi tus ge le naj di t'ak ku na tsun nes ta
tei ni dn n la le di le dn t'ak i bi tus ge na dn t'a na goł do nit'
tei ni dn ai ge' lej yi t'ak' tei ni dn ku naz nes da tei ni dn n la le
da na dn t'a na goł do nut' tei ni dn a ko go da naj ni t'ak' n la le
30 di l'ε dn t'ag gi da bi tus ge dı dn le dn t'a goł n nut' tci ni dn
dı dn lej yi t'ak' tei ni dn ko naz nes ta n de na xez t'a yo its'a
n de yo naz nes ta tei ni dn da' n jo n de da goł n nut' tei ni dn a o
n jo bɛł tci dn it' tei ni n

n la le ga dn ni da dn t'a n l'a ge da dn t'a da dı dn ɔ k'ε
35 xon t'a le ga bɛł n nut' tci ni dn n de do' da n t'i ne k'ε go n l'a ge
di dn le di hun ni' do leł ył n nut'

¹ Perhaps *ku go*, "here."

gerous place what brought you up here you say it?" they said to him they say. "No one is allowed to come | here," they said they say.

"'Ts'innagoli brought me up' I say," he said to them they say. These | four all of them he told they say. "'Some way one could do I was thinking' | I say," he said they say. "That one who did it to you where is he sitting?" he said to him | they say. "I killed him," he said they say. "His wife I killed," he said they say. | "His daughter I killed," he said they say. "His son I killed," he said they say. | "'All of them I killed' I say," he said they say. Then, "What | you shall do did you think?" they said to him they say. "Some way you have probably," | he said they say.

"Well, as you say," they said they say. These men four all of them said to him. | Then, "Well, as you say," he said. Eagle chief he | said it they say. His shirt, eagle his shirt he took off. Here he put down. "Come, | this put on," he said they say. He put it on they say. Here yellow tailed hawk | chief his shirt he took off they say. "Come, this put on," he said to him they say. | Here pelican chief his shirt he took off they say. "Come, | this put on," he said to him they say. Here raven chief his shirt | he took off they say. "Come this put on," he said to him they say. All of them | he put on they say.

Then "Well, shake yourself," they said to him they say. He shook himself they say. | Then, "Your wings you have," he said to him they say. "Well fly up," | he said to him they say. "Just here with them fly in a circle," they told him they say. | Then he flew off they say. Just here with them he flew a circle, they say. There | he alighted again they say. "Already, now you fly," they told him they say. | Then he flew off again. "Just a little beyond you fly," he told him they say. | There he flew again, there beyond it he flew around again, here he alighted again | they say. "Come, this you flew around, beyond it fly," he said to him again | they say. There he flew around they say. Here he alighted again they say. "Come, | fly again," he said to him they say. Then he flew again. "Come, | this you flew around just beyond it four times fly around it," he said to him they say. | Four times he flew around it they say. Here he alighted. Man where he sat hawk | man he sat they say. "Do you like it?" they asked him they say. "Yes, | good," he said they say.

"Well, as you say, fly. Under you we will fly. Four times one above the other | you must fly," he said to him they say. "Man too the way we are doing under you | four times we will go around," he said.

da' da di t'ak' di n ne di i da bun ga da dn di' n ts'e an
 n da di t'ak' hi da a t'i ni k'e go bi l'a ni a da t'i tci ni dn ni le di-
 xi di tci ni dn di i ts'e da di t'adn da a t'i ni k'e go ni' e de t'i
 tci ni dn k'a di ts'a n ne' na ni nes bi

5 n la l e go ye go n tc'i' go de ya lañ ke ni gos ts'an bi ka' gon li'-
 lañ ke a ko niñ na den kai ga dn ni da go l n nit' tci ni n n la le
 n ne i ts'e n l'a ge da di xin di le di xun di do le l da a da xi t'i ni-
 hi k'e go a na tin l do le l yul n dit' tc'i ni dn a ko go da 'a da t'i ni-
 k'e go a tc'it t'i tc'i ni n d k'e da hi zi di da 'ai k'e go a tc'it t'i
 10 xa ya go de ya tc'i ni n ku ya ne gos ts'an bi ka' ji' xa ya go l
 n de za tci ni dn ni gos ts'an bi ka' go l n ke nan za tci ni dn n la le
 nad dn t'a xa yo gon li len ci da go l n dit' tci ni dn' e tci dn nat'
 tci ni n n ne na den kai gon dli yo n ne' da go l n nat' tci ni dn
 da' na zez ts'a tci ni dn go tso ye set da 'n yo ba na djat tsa
 15 tci ni dn

a ko go tci ni dn a ko go go tso ye a gan t'e go n ye n luj ni dn go
 xo 'i bñ n dit' tci ni dn da n ni a dn ni lañ ke yul n nit' tci ni n
 a ko go a l n de ne gos ts'an bi ka' n de bi ga ni a l yi ga tci ni dn

a ko go ku a l i ga go ko da na nas tsa tci ni dn a na dal
 20 tci ni dn tse xa 'a ci' yan ya tci ni dn ts'i ya yon de' bi ko wa
 bo' tco xas t'i n xol ze' hi ya n ya tci ni dn bi ts'i na ki tci ni dn
 na li n da lñ t'e tci ni dn xa 'a le ts'un zi tci ni dn xa go ta ts'i-
 do kes go la' ca' yof t'e ts'un zi tci ni dn

di bo tco xas ti n xun di he o' i la tci ni dn da t'e ga di go na-
 25 ts'e kes be ai ts'un zi ni xun di xe yun l ts'a la tci ni dn a ko go
 xa go la de' a gai tsun zi' do le l n dit' tci ni dn si tsi' ai tse
 bi n de di' tsi ya xa go hi le' yin l n nat' tci ni dn a ko n ne' ya'
 n ba a gon le yul n dat' tci ni dn a ko n de' ni bil n de yul n nit
 tci ni n' a ko go bñ n tc'un na tci ni n a ko n de' go ko wa tci ni n

30 di li k'e ka da yun ka bñ n tcun na hi a t'i tci ni n a ko go
 go tce ta das da hi go l na gos ni' tci ni dn n tc'o i ail i n de bi ts'i-
 ga ail i go l n dit tci ni dn xon na xe la' go l n dat tci ni n' ai
 do hi ca dal le bñ tc'i dn nat' tci ni n na dn ka yil n dat' tc'i ni dn'
 o na yi ka' tci ni dn

Then they flew off, this man, the four, all of them flew off. First he | those who flew the way they were doing under him he did it they say. They flew in a circle | they say. He first one that flew the same way they did. Earth was seen | they say. Now here men they sat again.

"Well, dangerous place to you happened it seems. Earth on it you live it seems. | There with you we will go back, as you say," they said to him they say. "Well, | man first, under you we will fly, we will fly in a circle. Just the way we are doing | you will do," he said they say. Then just the way they did | he did they say. One behind the other they flew, just the same way he did. | Down it happened they say. Down here earth on it, down with him | they went they say. Earth on with him they arrived they say. "Well, | fly again where you live," they told him they say. "Yes," he said | they say, man. "We will go where we live," man they told they say. | Then he went back they say. His grandmother where she lived to her he returned | they say.

Then they say. Then his grandmother, "That way, dangerous as I told you | so you found it," she said to him they say. "True, you said," he said they say. | Then all people earth on it people . who killed all he killed they say.

Then here all when he had killed here he came back they say. He traveled around | they say. Rock where it stood up he came they say. Cave in his house was. | Owl old man one called he came to they say. His daughters two they say. | Girls just like each other they say. "I desire them," he thought they say. By some means he was studying. | "One for me let her be," he thought they say.

This owl old man mind he knew it they say. Just that this he was studying | with that he was thinking mind he saw it they say. Then | "How this do you think that?" he said they say. "My daughter, that rock | behind cave is clearing out," he said to him they say. "In there bed | for you she is making," he said they say. "In there you marry her," he said to him | they say. Then he married her they say. In there their house was they say.

(Kind of food) for him she brought, the one he married did it they say. Then | his ear one that sat told him they say. "Bad she prepares. People their brains | she prepared," he told him they say. "Do not eat it," he told him they say. "That | I am not accustomed to eat," he told her they say. "Take it back," he said to her they say. | She took it back they say.

a ko go i ts'i' di t'o de go ci bic ji hi da' nai dn ka te'i ni dn'
 a ko go goł na na' gos ni' tei ni dn n te'o i ail i na goł do nut'
 tei ni dn do hi ca dał ɛ na dn ka na bił te'i do nit' te'i ni n o nai-
 ył' ka tei ni n

5 a ko go na da' ke' a no li ni li gai go ci bɛj ji hi nas doj nai ɯ̄n ka
 n te'o i ail i na goł do nut' n de bɯ̄n da ail i n te'o i xo na le'
 goł n nut' te'i ni n ai do hi ca da ɛ bił te'i dn nut' nad dn ka bɛł tei-
 dn nut' te'i ni n o nai yɯ̄n ka te'i ni dn da n de bi ts'i ja ail i dɫa
 te'i ni dn

10 ko xa dzo ts'i tei ni dn' i bo' tco xas tin bi tca ga ce da bił-
 danł te'q tei ni n n la ɛ i tan goc xa da o nił be t'a da a gos dis
 i di da t'a go no te'i de he yo da xał kat no ko wa ta da go gic ał
 te'i ga nol co yil n dɫ' te'i ni dn a ga dat tsa te'i ni dn ał ta da i-
 des guz te hunt dje go

15 a ko go na da' i kan i ya ɛ hi do et di hi gos t'a dn dja tei ni dn
 bił n te'in da hi ba tɛnt dja n di k'ɛ a t'ɛ hi n de bi hi dan ɛ a go hi
 den te'o i no hi hi dan la bił te'i dn nut' te'i ni dn' n la yo na dn ta
 si na hes ta yo nan dn ɛ a ko li' da nos tei go da sa yil n nut' tei ni-
 dn lai i ta' nil go a nad da nał i a ko go da' te'i yan na te' do dai-
 20 ya hi n di do et di hi hi a te da bił te'i dn nut' tei ni n' a ga daił j
 te'i ni n a ko go dai ya tei ni dn' a ko go go kɔ wa te'i ni dn

ko di do an da go to te'i ni n ɛ ts'an bił n te'un da' ni to xat-
 da hi ya te'i ni n' tos yu gɛł go da hi ya te'i ni n ai da' ko
 ts'uz da te'i ni dn' da' o ya n t'ɛ tei ni dn a xan ni ji' o ya n t'ɛ
 25 te'i ni dn a ko go o ya go a t'ɛ do xa na da ta ts'un zi tei ni dn'
 de xa to ni hi ge' ni n zi tei ni dn ga la a ko na noc ta' n zi
 te'i ni dn' a ko da hi ya tei ni dn to o yo te'un ya tei ni dn tos
 ja to ge si 'a te'i ni dn n wa di' ɛ san ni bi ke' ja goz la te'i-
 ni dn' hi ko di' go n de bi ke' n dez i bi ke' goz la te'i ni dn'
 30 xa ko go ca' a ts'a lan ts'un zi te'i ni dn

a ko go bi te'i ta das da hi bił na gol n ni' tei ni dn goł dil ɛ si
 n'a nai dnł ti ył n dit' te'i ni dn' n zat' yil o aj ył n nit' te'i-
 ni dn bi go li si bi zol go li la te'i ni dn' ni gos ts'an yi ka' ye
 na gai hi hi la 'ai yul ts'i la te'i ni n' a ko go ko de ga te'int te te'i-
 35 ni n an goł dil is i bił na gol n di i go li la tei ni dn' ko a ga tɛn t'ɛ
 te'i ni n ko go zol be' na te'i ya hi gon li te'i ni dn n la ɛ di

Then meat soft boiled she brought again they say. | Then he-told him again they say. "Bad she prepared," he said again | they-say. "I am not accustomed to eat that. Take it back," he said to-her again they say. She took it back | they say.

Then like corn it appears white boiled wrong side up (?) she brought again. | "Bad she prepared," he said again. "People their eyes she prepared. Bad. Do not eat it," | he told him they say. "That I am not accustomed to eat," he told her. "Take it back," he told her | they say. She took it away they say. Just people their-meat only she was preparing | they say.

Then he spoke they say. Oh, owl old man his children were-evil smelling | they say. "Come, soapweeds take out. With them wash yourselves, rubbing them on you. | Your property throw away. Your house wash. All | sweep," he said they say. They did that they say. All they washed, | taking a bath.

Then corn meal a little never is exhausted his belt was in they say. | The one he married to her he gave it. "This kind people their customary food. That | bad your food is," he told her they say. "Over there go back | where you live take it back. There prepared-as mush you eat it," he said they say. | "Another soup you make. Then just they eat, although not much | it does not become exhausted," he told her they say. They did that | they say. Then they-ate they say. Then their house was they say.

From there not far water they say. Woman one he married water went for | they say. Water vessel carrying she started they-say. Then here | he sat they say. Just she went they say. Near she went | they say. Then "She is gone, she does not come back," he thought they say. | "Quickly water she brings," he thought they say. "Well, there let me look around," he thought | they say. There he started they say. By the water he came they say. Water-vessel | only by the water lay they say. Over here the woman her track only lay they say. | Over there man his tracks, long his track lay they say. | "What has happened?" he thought they-say.

Then by his ear one sat talked to him they say. "Gofilisi | your wife took away," he said they say. "Far they two have gone," he said they say. | He, Gofilisi his flute he has they say. Earth on it with | he travels he uses it they say. Then he is the same-sort they say. | That one, Gofilisi one that informs him he has they say. He the same sort | they say. He his flute with he travels he has they say. "Come," this | his ear sits on to him spoke

go tc'e das da hi gi tc'i' xat dzi tc'i n dn n la le ya 'ai' xa nat-
 da hi bi ya goj xa yo da le a gon da ge¹ ts'ɫ da dn l'uj a ko n' a ni
 yɫ n ke nɫ aj yu ge da a gan na xo sa yo dzɫ da na den l'uj yo yɫ-
 n ke nɫ aj biɫ n nit' tc'i ni dn ai n yo ge da a gan no xɔ sa yo dzɫ
 5 da dn l'uj yo yɫ n ke na na taj yɫ n nɫ' tci ni n ai n yo ge da a-
 gan na xon sa yo dzɫ da dn l'uj yo yɫ n ke na na taj yɫ n nɫ' tci ni n
 a ko go dɪ dn yɫ n ke nɫ aj a ko biɫ n dɫ' tc'i ni dn ai n yo ge
 an ni ta ni gos ts'an yi ka' yɫ dej aj yɫ n dɫ' tc'i ni dn a ko go
 biɫ na gos ni' bi tc'e ta das da hi a biɫ n ni tc'i ni dn

10 a ko go xa lə hi bi ke' da xos tsa' n zi tci ni dn sol go zol i
 at diɫ be at diɫ tc'i de yol tc'i ni n' da le go n da ge dzɫ da dn l'uj-
 n yo go zol a diɫ n ke dji tə tc'i ni dn go ɯ ts'an i bi ke' goz la
 tc'i ni dn a ko ko di go n de bi ke' n dez i bi ke' goz la tci ni dn'
 ko di' go zol be at diɫ na tc'i de yol tc'i ni dn da le a go n na yo
 15 dzɫ da na den l'uj yo at diɫ go zol at dɫ n ke na tc'un tə tci ni n'
 a ko ɯ ts'an ni bi ke' na gos dla tc'i ni dn' ko di' ni bi ke' n dez i
 bi ke' goz la tci ni dn ko di' go zol be at diɫ naz dɯ zol də da ge
 dzɫ da dn l'uj yo at diɫ n ke na tc'un tə a ko ɯ ts'an bi ke' goz la
 tc'i ni dn ko di' n de bi ke' n de zi bi ke' goz la tc'i ni dn a ko go
 20 an ni ta dɪ dn ɯ li tci ni dn'

yu ge da ni' gos ts'an bi ka' da hij aj yɫ li a co lə² tc'i ni dn a ko
 bi ke' tc'e xɛ dɫ tc'oɫ ka go tc'o gal tci ni dn a ko go da n da yo
 bi ke' tc'o gal n t'i go hi ko di' ts'i yi' be tc'el gol di' lɫ tc'i xi tɪ
 tc'i ni dn ko a ko n de' bi tc'i' yi li ac go 'a ni lə tc'i ni n hi ko-
 25 di' i tɫ to ba nal da ji' i tɫ ni lə tc'un ya ai ge tci ni n' dzə
 to ba nail da la ge n tc'un ya tc'i ni dn hi ko di' l'o' si kat
 tc'i ni dn bi n de di' ts'un nes da tc'i ni dn'

n t'i go o wai kə wa lə di' na lɫ to xa da dil got' tc'i ni dn
 hi ko di' go tc'i' hil gol tci ni dn to ya hil got' ai ge nez da
 30 tc'i ni dn tai n diɫ tci ni dn tse xɫ ts'ɯ xɛ hi naz n a tci ni dn to
 yo n de' bi tc'i' te tc'unɫ ne' tc'i ni n n t'e xɛ ɛ ci tc'i' te ts'unɫ n de'
 n zi tc'un ni n a ko go nad dn gal n t'e go gonɫ ts'a tc'i ni dn tos-
 ni ye to xan ya ni da ko si'a n da da nas got' tc'i ni n' bi ta
 sɫ da yo nal got' tci ni dn ci ta to ge gol dil ɯ si sɫ da gol n dit
 35 tc'i ni dn' a ko go ya tel a xa ga do a ko da jo go a dn di yɫ n dɫ'

¹ "On the horizon." is probably the correct rendering.

² Perhaps for yɫ hl ac yo lə.

they say. "Come, sun he goes up | under it half way to his home mountain very blue there one stands | they two landed. Beyond as far again mountain where it is blue again they two landed," | he told him they say. "That beyond just as far again mountain | very blue they two landed again," he told him they say. "That beyond just as far again | mountain very blue they two landed again," he said to him they say. | "Then fourth time they two landed, there," he said to him they say. "That beyond | then earth on it they two traveled," he said to him they say. Then | he told him, his ear one sits on told him that they say.

Then "Well, her tracks I will find," he thought they say. Flute, his flute | with himself with it with himself he blew they say. On the horizon mountains very blue | his flute with himself he alighted they say. His woman her tracks lay there | they say. There one side man his track, long his track lay there they say. | Here his flute with it with himself he blew again they say. On the horizon | mountain blue with himself his flute with himself he alighted again they say. | There woman her tracks were again they say. Here his tracks, long | his tracks lay they say. Here his flute with with himself he blew again. Far | mountain blue with himself it landed again. There woman her tracks lay | they say. Here man his tracks, long his tracks lay they say. Then | now fourth-time it was they say.

Beyond just the earth on it they two went they two went there they say. There | their tracks when he was trailing he went along they say. Then far | their tracks while he went along here cañon rough (?) smoke he saw | they say. Here in there to it they two-went, his wife it was they say. Here | trail water where they came-for trail was he came, there they say. Here | water where they-came for it he came they say. Here grass stood | they say. Behind-it he sat they say.

Then over there camp girl water ran for they say. | Here toward him she ran they say. Water she ran to, there he sat | they say. She dipped water up they say. Stone so small he picked-up they say. Water | in toward he threw in water they say. "Who to me threw in the water?" | she thought they say. Then she looked-around immediately she saw him they say. That water vessel | with-it water which she had come for right there it lay just she ran-back they say. Her father | where he sat she ran back they say. "My father, by the water Golilisi is sitting," she said | they say. Then, "What would he do there. Just you say it," he said to her |

te'i ni dn do da ci ta goł dl is i die ni na bđ do nut' te'i ni n'
 na ki dn ız li yo ge dan jo go a dn ni' xa te xa ga do yđ n nut'
 te'i ni n' ta dn ız li te'i ni dn yo ge da gan nai yđ do nut' te'i ni dn'
 ya tel a ci ta to ge goł dl is i si da nđ die ni nai yđ do nut' te'i ni n'
 5 dđ dn ız li te'i ni dn'

dan t'ε go an di di yi ga la a ko da nel i ya t'ε ađ ni ci n dit'
 te'i ni dn a ko ni ts'i des tel to yo ni ka' ts'i nił tel te'i ni dn' a ko go
 ci k'i yi a go la nan da hi an t'i go wa yo n de hi gal ε n de
 da da goł n dit' te'i ni dn' ti i na doñ ka ga dn ni goł te'i dn nut'
 10 te'i ni n' bđ naz des kai te'i ni n' kon ta n de bi kon ta ko wa
 go la te'i ni n da ban ko wa ge ts'un nes da te'i ni n

n de ba te'un ya hi do kud da gonł si da te'i ni n' n de de bil de-
 da da gon t'ε da go nel i ni ke' te'i ni ni xa del a xan da i an t'i ko
 ız ts'an si ts'a' ya dec i na bi dnł t'i lañ ke yo bi ke' xec dał go
 15 ac t'i bđ te'i dn it' te'i ni n' ai no li' a bi da' ko ız ts'an n ju ni la
 goł dl is i yđ te'ε aj a bi da' ai lañ ke n de da dn nut' te'i ni dn'
 a ko go ta la go wa gol ze di' de ya hi ac di te'it' dn dit' te'i ni dn
 he he n de da n di te'i ni dn' do xañ ke da le ni gos tsan bi ka'
 do xa ge' a ga gol ze da da dn nut' te'i ni dn'

20 n la le i ts'a tco nan t'an ba go ni no'a an da anł goc i ni le
 an dan t'ε ci ba go ni hi ta di' ni ya te'i ni n ai di' da dn ya te'i ni dn'
 ko di' nez da te'i ni dn' n la le i ts'a tco nan ta n da anł na ca
 n di le ne gos ts'an bi ka' ta la ko wa gol ze di' a bi da' de ya n di-
 hi n si da a ko n ne da dn nit' te'i ni n' xe xe do xa gi da le da anł
 25 na ca n t'i do xañ k'ε a ga go gol ze da le n nit' te'i ni n'

a ko go n la le i ts'el tsok' nan t'an bi te'i' go ni do 'a da ał
 goc i ni le ba go ni hi ta di' ni ya te'i ni n xa t'ε di' nez da te'i-
 ni dn' n la le i ts'el tsok' nan t'an da ał ne gos ts'an bi ka' goc i
 n ni le ai n si ta a ko go ta la ko wa gol ze di' a bi da' de ya
 30 n di hi sđ da da bđ n dit' te'i ni n' do xa k'i da da ał na ca
 n t'i n do xa k'i a ga gol ze da le n nut' te'i ni n'

a ko go ga ge tco nan t'an da ał na ca ni le bi te'i' go ni do a
 na go se' te'i ni n' a ko go da da ał na ca n di' do xan k'ε a ga gol-
 ze da le do goc i da le a ga gol ze yo n nit' te'i ni n'

they say. "No, my father, Gofilisi I say," she said again they say. | Twice it was. "Again just you say it. Why he would do that?" he said to her | they say. Third time it was they say. Again she said the same thing they say. | "Why, my father, by the water Gofilisi sits I tell you," she said again they say. | Fourth time it was they say.

"What she says this, well, there you see what she is talking about," he said | they say. There they went. Water they came to they say. Then, | "My friend how you travel you are? Camp man is accustomed to come, man," | they said to him they say. "Well, let us go back as you say," he said to them | they say. They went back with him they say. Camp, people their camp, houses | were many they say. Right at the edge by the camp he sat down they say.

People to whom he came they did not know him they say. Man strange appearing | they were looking at they say. "What you traveling for are you?" "Here | woman from me stole where he has brought her his tracks I trailing | I am," he said to them they say. "That might be. Early morning here woman pretty | Gofilisi they two came. Early morning, that might be her," people they said they say. | Then "Talākowa where it is called I came I am," he said they say. | "Hehe," people said they say. "Not any place (?) earth on it | nowhere named that," they said they say.

"Well, eagle chief carry word to. He 'just all I see' he is accustomed to say." | That one (?) he notified they say. There he came they say. | There he sat down they say. "Well, eagle chief, 'just all I go about' | you are accustomed to say. Earth on it 'Talākowa where it is called early morning I started' he who says | sits there," people they said they say. "Hehe, nowhere. Just all | I go about it is, nowhere is it so named," he said they say.

Then, "Well, yellow-tailed hawk chief to him take word, 'just all | I see' he is accustomed to say." They notified him. There he came they say. (?) he sat down they say. | "Well, yellow-tailed hawk chief 'just all earth on it I see' | you are accustomed to say. That one sitting then 'Talākowa where it is called early morning I started' | he who say sits there," they told him they say. "Not any where. Just all I go about | it is. Not any place is so called," he said they say.

Then, "Raven chief 'just all I go about' he is accustomed to say; to him send word," | they agreed they say. Then, "Just all I go about but no place is so called. | I am not accustomed to see where it is so called," he said they say.

a ko go te li tco nan t'an bi te'i' go ni do a na go ze' tei ni 'n'
 ba go n di' na na t'a te'i ni n an yoc di' de ya te'i ni n hi ko di'
 ga t'e di' na na ts'a nez da te'i ni n' n la le te li tco nan t'an
 ne gos ts'an da ni he n'a ji goc i n di le ai n set da hi ta la ko wa
 5 gol ze di' a bi da' de ya n di hi n set da ni bil do te'i dn dit' tei ni n
 xe xe ni dn nit' tei ni dn do ni' na ga da lañ ke n dit' a ni na ca da'
 da do ci t'a' dec gij da' hic le da' ta la ko wa' gol ze' hi bi yinl t'i ge
 nan an na ic inl le n' 'n nit' tei ni n do da dza a gol ze da n dit'
 te'i ni 'n'

10 a ko go xai yo go li n ne da bul te'i ni 'n' do da n da yo ko
 go li na yil o aji n ne da gol n nut' te'i ni n

a ko go dij dn n de hi ba te'in ya hi ci ke da xa go xe t'a n de
 a t'e no li da gol n ni te'i ni 'n' do di da xa di da ka' na joc go na-
 da xe ce n de ye da di kai i da xa di bi gonl si no li da gol n ni te'i-
 15 ni n do ya t'e bi gon si da da bil te'i ni te'i ni 'n' da ya da gol ni go
 dij dn iz li tei ni n'

n de bi ts'i k'e ni bi ye' ke ni bi a ki dan jo ni ał ba yoł bi li-
 hi la ba tein ya hi a dan di te'i ni n do la' ba' an na dai si i la
 a dail ni la da ki' xa go a t'i go a no xli xa din a no xli bul-
 20 te'i dn nut' te'i ni 'n' gol dil is i an an no xli da dn nut' te'i ni dn
 da a ke' ya te be no xa gonl n ne go a no xli bul te'i dn nut' te'i ni n
 na joc be da dn nit' te'i ni n da ka' be ye' a no xli da dn nut'
 te'i ni dn go na t'a he be a no xli da dn nut' te'i ni dn ts'i hi go
 ye a no xli da dn nut' tei ni n da ka' ce ta ge hi ai ye a no xli
 25 da dn nut' te'i ni dn da ka' lan xol ze' hi ye a no xli da dn nut'
 te'i ni dn bi tsi zil gon tea go nal goj yo nan bi tsi zil na dil got
 xa na yo dak' ki hul go go ye no xa gonl ne go a t'i da gol n nut'
 te'i ni n n ne bul l xa te'i di ka go ye no xa gonl ne' go a no xli
 da dn nut' tei ni dn li be ya ga ban li l xa da kał go ye a no xli
 30 da dn nut' tei ni dn di n de go li go ba tein ya hi bi ts'i ke bi ye'-
 k'e bi a k'i dan jo ni yi da da des ta la te'i ni dn go l l is i do yo-
 an go go da' tei ni n

a ko go n la le xai yo tei k'i dan jo ni bul o da' sol gez i la de
 dan jo ni no' hi ye ke' dan jo ni is ts'an ne dan jo ni te'i nol nil
 35 yd te'i dn nut' tei ni n

Then "Pelican chief to him send word," they agreed again they say. | They sent word to him they say. He here started they say. This place | here he came. He sat down they say. "Well; pelican chief, | 'earth to the end of it I see' you are accustomed to say. That one who sits there 'Talakowa | where it is called early morning I started' who says sits there," they told him they say. | "Hehe," he said they say. "He did not travel on the earth," he said. "When I was going about, | not yet my wings had gaps when I was, Talakowa which is named where I saw it | I used to turn back," he said they say. "Not right here it is so named," he said | they say.

Then, "Where he lives?" man asked them. "Not far. Here | he came back with her," man they told they say.

Then four men those he came to, "My friend (?) some kind man | he may be," they said they say. "(?) something, cards, hoop and pole, hide the ball, | people they play with some kind you-know it may be," they said to him they say. | "Not any thing I-know," he told them they say. Just the same when they asked-him | fourth time it was they say.

Men, their daughters, their sons, their wives pretty, all he has-won from them. Those he came to they told it they say. Not one from them | he misses. | They told him that. "Well, how is it he-does it to you? Who does it to you?" he asked them | they say. "Golilisi, he does it to us," they said they say. | "Well, what with from you when he wins does he do to you?" he asked them they-say. | "Hoop and pole with," they told him they say. "Cards with with he does it to us," they said | they say. "Hide the ball with he does it to us," they said they say. "Strike a tree | with he does-it to us," they said they say. "Dice three, those with he does-it to us," | they said they say. "Cards, many called with he does-it to us," they said | they say. "His hair when it is large valley across, his hair runs across | up hill when he runs with he wins-from us it is," they told him | they say. "Men if they run a race with he wins from us he does it to us," | they said they say. "Horses with border of the sky horses when they run a race with he does-to us," | they said they say. These men where they lived the ones-he came to their daughters, their sons, | their wives pretty in front-of them they had placed a barrier they say. Golilisi he would not-see them | they say.

Then, "Come, where women pretty you have shut up, youths | pretty, your sons pretty, women pretty turn them out," | he told-them they say.

xai yo' un a go no xa na xe da' da bil' te' i dn' nut' te' i ni n djñ-
go na 'ai de xa gal go no xa na xe da da bil' te' i n dat' te' i ni n n lai
da hñl' k' i di' bi na jonc xa yo nil di' na di dil goj da bil' te' i ni dn'
ko go na jonc k' e yo na jonc yi nil

5 ko' do' na jonc a tcñ la tci ni n bi ts' a n tsi des i go na jonc
a te' n la hi bas bi ts' a n ts' i des i tci ni n

na jonc ke' ke' bi na jonc yi nil te' i ni dn n de yil da go t' i
n la hi n di yñ nan sa tci ni dn ye he da l e ya tce k' i i la de dan-
jo ni yñ nan sa tci ni n da' kə ga i ba yo goz a yo bi ts' a i tsi-
10 des t' i tci ni n n la ge na jonc yi' n dil da' yoc di' da hi ya ko-
wa ji' n ya te' i ni dn tce ki dan ju ni te' e n dd ni i la n de dan-
jo ni tce nd ni es ts' an ne dan ju ni tce nil ni yñ ts' a tci ni dn
n ne' naz da yo yi ta na di ts' a tci ni dn

ce le' ud dn jonc yñ ni tci ni dn n de da bi ga yi ta a na da l go
15 a n di tci ni n a cə na da gon l dn del' dai l ni tci ni dn da gan t' e ni
n di' ce le da xa l e da n l jonc dai l ni tci ni dn hi ko i ba yo
kə wə yu n de' n ts' i des t' i gon l ts' a tci ni dn

ce le n ya leñ ke da xa l e i dn l jonc bil' n dit' tci ni dn do ya t' e-
bi gon sun ni auc t' e da bil' n nut' te' i ni dn da 'ai k' e go dj dn ai-
20 yñ n nut' te' i ni n da ga t' en di ce le da xa l e i dn l jonc go an n l dñ-
ni yñ n nut' te' i ni n e do bi gon sun dan di ti xa yo a go l n dat yo
a ko n ke' yo da dn ca n t' i a t' e yñ n dat tci ni dn'

bat di da hi ya te' i ni dn na jonc k' e yo (go) na dza tci ni dn
a ko go di n de ba te' n ya ni ai no hi tce ke yo hi no hi ye' ke hi
25 no hi a ke hi dan jo ni da bi ga bil' da dos tse ai ji' no xi n de no-
l j ni da no' hi ga bil' n dit' tci ni dn n la l e go ze' tci ni dn da hi ya
te i ni dn na joc k' e yo a ko tcñ ya tci ni n go k' i di' tce k' i ni
i la de ni es ts' an ni bil' nan za tci ni dn ko ji n de sız zi yi de
i nan l sa te' i ni dn n de da bi ga ai ji ne i nan l sa tci ni n bi ye-
30 han ts' a hi ce k' i i la de es ts' an ne bil' o wa ci ne bi kon ta tci ni n
n de yil da go t' i ni da bi ga yñ nan l sa tci ni n

bi go fi es si n lai hin t' i ni da bi ga n te' i nin dil go l n dat
te i ni n ko ji' n ne be n tsj tsə hi da 'ai k' e go bi te' i' n tci ni n nil
te i ni dn n la l e do nec te dan di dan jo go n di ac n de bil' te' i dn-
35 nit' te' i ni n

¹ Throughout this contest Nalyenezgani is referred to by *ko* or *go-*, as a possessive prefix or object incorporated in the verb. The subject referring to him is *te'* or *ts'*. When Gollisi is meant *bi* in corresponding positions is used.

"Where (sun) will be to you he comes to gamble?" he asked them they say. "Sun | when it begins to rise to us he comes to gamble," they said to him they say. "Over there | on the ridge his pole where he carries it up he shouts," they said to him. | "Here where they play najonc poles he brings."

He too poles he made they say. From him when he concealed them poles | those he made, hoop from him he hid they say.

Place of playing najonc his poles he carried they say. People lined up with him | there, that one went with him they say. Those he bets, girls, youths pretty, | they come with him they say. Then camp its edge where it stood from him he hid himself | they say. Over there poles he put down, then here he started. By the camp | he came they say. Girls pretty those they turned out, youths pretty | those they turned out, women pretty those they turned out he saw they say. | Man where he sat about near he came they say.

"My opponent, let us play najonc," he said they say. Men all of them among when he went around | he said it they say. "Impossible we beat you," they said they say. "Nevertheless," | he said, "my opponent, hurry, let us play najonc," he said they say. Here edge | house inside one was hidden he saw him they say.

"My opponent, you have come? Hurry, let us play najonc," he said they say. "I do not know how | I am," he said they say. Just that way four times he said that | they say. "Nevertheless, my opponent, hurry let us play najonc I tell you," | he said they say. "All right, although I do not know how, go on; wherever where you say | there behind you I will go it is," he said they say.

In front of him he started they say. Where najonc is played he came they say. | Then these people to whom he came, "Those your girls, your sons, | your wives pretty all of them go down with him. There your men, your people | all of you," he said to them they say. "Very well," they agreed they say. He started | they say. Where najonc is played there he came they say. After him girls, | young men, women went with him they say. Here man stood behind him | they came they say. Men all of them that side came they say. Those he was going to bet | girls, youths, women with him on that side they camped they say. | Man his partners all of them came with him they say.

He Golilisi, "Over there those lined up all of them to you I bet," he said to him | they say. On this side people those he bet just as many to him he bet | they say. "Well, although I am not your match anyway but I will do it," he said to him | they say.

bi na jone nɔnl kat na jone k'ε yo bas a ko ni nɔ ne' tci ni n
 n la le da xa di nɔd dn t'i goɔ n nit' tci ni n' ts'i na jone i da ko-
 xa yo di be i de jone n de go ts'un zi da' do ko xa yo nac n ta
 tci ni n bi la' da n ta tci ni dn n la le bas ε da dn a goɔ n nɔt'
 5 tci ni dn da' da ni da dn 'a bil te'i dn nit' tci ni n di dn εz li
 tci ni n da bi da dn a te'i ni n n la le ga dn ni goɔ n nɔt' tci ni dn
 i des bas te'i ni n di bi ba se bɔn da go li te'i ni n bi zat xail t'i
 te'i ni n bɔn tci go li te'i ni n xɔn da te'i ni n ba se da na di yol
 n t'ε tci ni dn

10 yi des bas te'i ni dn gon tse yonljoc tci ni dn bi k'i ke' go ba se
 bi te'i' tconl l'j tci ni dn ba se ni d ki des dont' n la yo n xak
 n ts'a go n kej da n da go n kej te'i ni n na jone d ka' da dn-
 nes l'on yo da bɔn ga bi ts'a ts'unl ta tci ni n

a ya ci na joj la xa go an la goɔ n dt' tci ni dn dan t'ε go
 15 de dan t'ε hi na jonj ga bil te'i dn nɔt' te'i ni n n ba se da xɔn dan de
 bi zat da xainl t'i n t'ε da nil kol n t'ε dan na jone a ga t'ε le ga do n-
 jo de ai yi an sil la bil te'i dn nɔt' tci ni n

n ko na jone a te'un la ni bi ts'a n ts'i des i ni bi te'i' xa-
 tci nil tci ni n na jone ke yo n te'i nɔ kat' te'i ni n n de' ka t'ε hi
 20 bi n da' i jone le bil te'i dn nit' te'i ni dn la' ts'unl ke go al za li-
 tci go d ki des do go al za tci ni n lai dal li yo da da di k'εz go
 do d ki des do go da al za tci ni n n la le da xa di nɔd dn t'i bil-
 te'i dn nɔt' te'i ni n a ji' da hi ya tci ni n di do lel n nit' te'i-
 ni n ts'i d ki des do ni huc te'i ni nai dn ka te'i ni n ai da a gai-
 25 da lun ne ni naj n ta te'i ni n

xa yo ba se on a goɔ n nɔt' te'i ni n xa yo ci bil te'i ni te'i ni n
 go te'i' da hi ya te'i ni n ba se go t'a si 'a te'i ni n go ta yo ne'
 o dol ni te'i ni n go da ba se yi te'i' di des ni te'i ni dn bi ts'a yi go
 di he ya ba se ni do ye del ni da tci ni dn da te'ε go t'a na dil ni
 30 bi ts'a ye go ba se an da xo dal go do ye dil ni da tɔn ni dn n la di'
 n na dza te'i ni dn da' an ni ta ba se bi ka o tci dol ni te'i ni n
 ba se ni go t'a di xa te'i' a tci ni n ko' n te'i nɔ ne' te'i ni n ko ga-
 t'ε hi ni bi ba se le n de da' n t'ε go n ba se do n jo da yil n dt'
 te'i ni dn n la le ga dn ni goɔ n dt' te'i ni dn

His pole he threw down; where najonc is played, hoop there he put down they say. | "Well, which one you pick out," he said to him they say. "Stick, najonc pole anyone (?) | this with they-will play," he thought. Then anyone he took up | they say. After him he took it up they say. "Well, hoop you take it up," he told him | they say. Then, "Just you take it up," he said to him they say. Four times it was | they say. Just he took it up they say. "Well, as you say," he said to him they say. | He rolled it they say. This his hoop its eyes it had they say. Its tongue it ran out | they say. Its nose it had they say. It was alive they say. Hoop was breathing | it was they say.

He rolled it they say. First he threw they say. After him hoop | toward it he threw they say. That hoop broke apart. Over there "nxak," | when he heard it fell. Short distance it fell they say. Pole on each other where it was tied | all of them from it broke they say.

"There, my pole what you did to it?" he said they say. "Why, | that kind najonc game?" he said to him they say. "Your-hoop is really alive. | Its tongue it constantly runs out. It keeps-winking its eyes. Do not have that kind of najonc. They are not good, | those you have," he said to him they say.

Here poles those he made from him those he hid to him he drew out | they say. Where najonc is played he threw them down they say. "The people this sort | their najonc game is," he said they say. One pretty was made, red; | straight it was made they-say. The other every way bent, | it was not straight it was made they say. "Come, one of them take up," he said | they say. There he started they say. "This will be," he said they say | Stick straight one, one painted red he took up they say. Then bad looking | that he took up they say.

"Where hoop you put it?" he asked him they say. "Somewhere I guess," he said to him they say. | Toward it he started they say. Hoop his blanket fold lay they say. In his blanket fold | he reached they say. Down hoop toward it he reached they say. Away from him | it moved, that hoop, he did not touch it they say. In vain to it he reached again. | From him hoop when it moved away he did not touch it they say. Over there | he came back they say. Then now hoop for it he reached in they say. | That hoop from-his clothing he drew it out they say. Here he put it down they say. "This kind | their hoop will be when people are. Your hoop is not-good," he said | they say. "Well, as you say," he said to him they-say.

ba se da cn a tei ni dn bił tsi des baz te'i ni dn da ko tse yo nł-
 5 jój ał ki da ta do ni de gol ze' hi bi k'e dn a go ył yon dđ te'i ni dn
 bi tis go go na jonj te'i des jonj bi tis go go ba se ni bi te'j' xa dzo-
 dzi tei ni dn bi tis go bił te'i dn nit' te'i ni n go ba se ni go na jonc
 de a ko ta bi ke' dol t'q' te'i ni dn ko ba 'o tcuñ ne' tei ni dn a ɣa
 n de xe n go hul de n dt' te'i ni dn da la hi di do dail t'o n' go
 a li tei i te'i ni dn ye go te'j' ni xe ts'a hi ni ba tsos ba te'i ni n
 a wa ci n de go da bi ga nanł sa te'i ni n

ba tsos ba go n la le ai si te'j' sunł ni li ai ca xa sunł ba ni
 10 da bi ga da xon t'e he da bi k'e yo da be nel t'e go n te'j' na ni nil
 goł n dt' te'i ni n n la le bił te'i dn nut' te'i ni n da bi ga bi te'j'
 n tei n dil tei ni n n ko ji go bił na te'i des jonc te'i ni dn na ts'i-
 des bas na yonł joc i tse' ał ki da ta do ni de bi ke dn a bi na-
 jonc go ył yo n dil tei ni n i k'i ke yo na tcol joj bi tis go i tei des-
 15 joj tei ni n bi tis go go ba se ni bi te'j' xa na dzo dzi tei ni dn
 a ko go go na jonc ni ba se yi ke' na da xo ta tei ni n a ko go
 ba o na tcol n de' tei ni n a ɣa n ne n go hul le n dit' tei ni dn

n la le ai ca xo sunł ba ni be ci te'j' ne xe sunł dza ni da xon-
 t'e xe da bi k'e yu n te'j' na ni nil n na do nut' tei ni n n la le
 20 da bi k'e yo n te'j' na ni nil goł n nut' te'i ni n a o bił te'i dn nut'
 te'i ni n da bi k'e yo da gan nel t'e go go te'j' nai nil te'i ni n bił
 na tei des jonj te'i ni n ba i tsi des baz i des joj ko i k'i ke go
 tco onł coz go ba na tsos ba te'i ni n n ɣa n den go hul le ni tei ni n
 da bi ga ba na ts'os ba te'i ni n n la ci go tcn go ba tcoo bil i
 25 na di hil se go te'j' go te'i ni n ta dn ız li tei ni dn

a ko go ai ca xo sunł ba ni be ci te'j' xe da ni bił da xonł t'e xe
 da bi k'e yo n te'j' na ni nil goł n nut' tei ni n da bi ga bi te'j'
 na tei n dil ba tcol bil ni da bi ga bi te'j' n da te'i n dil te'i ni n
 a ko go bil na te'i des coz te'i ni n go ba se ni ył ol jonc te'i ni n
 30 go ba se ni bi te'j' xa dzo dzi tei ni n bi tis go bił te'i dn nut'
 tei ni n go na jonc ni ba se bi ke dol t'q' te'i ni n ba' o na tcol-
 n de' tei ni n ye go te'j' ne xe dza ni da bi ga go te'j' go na da-
 des sa te'i ni n a ko go dı dn ız li te'i ni n ye te'e a gonł it'
 tei ni n a ko go ai ni na jonj ni n lai yo n nił goł n nut' te'i ni n
 35 n wa yo n te'i n nil te'i ni n

n la le ts'j' xo xo go ył n nit' te'i ni n n la le bił te'i dn nut'
 tei ni n bi yi go hi yo ya go o go get go ba al za te'i ni n ai da

Hoop he held they say. He rolled with it they say. Just he first threw the pole. | Already hoop that called when it was on it it went-beyond they say. | Beyond his pole he played. Beyond his hoop to it he spoke | they say. "Beyond," he told it they say. That his-hoop, his pole | here behind it it jumped they say. He he won they say. "That | man (?)," he said they say. Only once it did-not jump on | they did to each other they say. With to him those-he bet he won they say. | That side all they came they say.

When he had won them, "Well, these to me you bet, these from me you won | all of them just so many just the same as many to you I bet," | he said they say. "Well," he said to him they say. All of them to him | he bet they say. This side with him he played-najonc again they say. He rolled again. | He threw the pole first. Already hoop resting on it when he threw the pole | was carried along they say. After him he threw the pole. Beyond he threw it | they say. "Beyond," his hoop to it he spoke again they say. | Then his pole hoop on it it fell they say. Then | he won from him again they say. "That (?)," he said they say.

"Well, these from me those you won with to me those you bet just so many | just as many to you I bet," he said again they say. "Well, | just so many to you I bet," he said to him they say. "All right," he said to him | they say. Just so many just the same to him he bet they say. With him | he played najonc again they say. For him he rolled the hoop. He threw his pole. He after him | he threw his pole then he won from him they say. "(?)," he said they say. | All of them he won again they say. Here to him those-he won | went across to him they say. Three times it was they say.

Then, "Those from me those you won with to me you bet with them altogether | just as many to you I bet," he said to him they say. All of them to him | he bet. Those he won all of them to-him he bet they say. | Then with him he played najonc they say. His hoop he threw the pole with they say. | His hoop to it he spoke they say. "Beyond," he said to it | they say. His pole hoop on it jumped they say. From him he won again | they say. With to him those he bet all of them to him moved across | they say. Then fourth time it was they say. With it in vain he did it, | they say. Then, "These these poles here put," he said to him they say. | Over there he put them down they say.

"Well, post let us strike," he said to him they say. "All right," he said to him | they say. He one he is to strike deep when he dug for him it was made they say. That | he one he is to strike just on-

ko hi tei go hi da bi ka yo o a go al za te'i ni n n la le ni itse
 go! ni tei ni n da ni its'e bil te'i ni te'i ni n da'ni its'e go! ni
 te'i ni n da ni its'e bil te'i ni te'i ni n di dn uz li te'i ni n a ko go
 bi yi te'i na nal got te'i ni n a ko go ts'i o a ni yiz go te'i ni n
 5 t'a ji o na kat tei ni n ts'i' da on a n t'e te'i ni n i k'i ke go ts'i
 bi te'i' na tcol got tsiz go n la yo yu ge bil na te'int del n la yo
 o te'nt del tei ni dn ko be ba go ts'in nes na te'i ni dn ba tsos ba ni
 be tsi xes da ni da bi k'e yo go te'i' nai n dil ni da bi ga ba na tsoz ba
 tei ni dn

10 a ko go ba tsos ba ni be tsi xes da ni da xon t'e he da bi k'e yo
 n te'i' na ni nil na go! do nit' te'i ni n e bil te'i dn nit' te'i ni n
 di ni gos ts'an bi ka' na dji' hul ta a dan t'e hi da bi ga tos ye
 yi des t'i' tei ni n go te'i' ye na xe dza go a gonli tei ni n bil an ne-
 go da xo dji' hi be naz a go yi des t'i' i la tei ni n n la le ts'il tsi xu go
 15 ka go nl n ne go an di te'i ni n go tci ta das da hi go! na gol ni'
 tei ni n n wai i ba yo si an i da xo dji' i da bi ga go! yo ji' tei ni n
 wai ai a t'e a go xol ze' hi go! n dit' te'i ni n da bi ga go! tee n da
 ai yu n la tei ni n n la le da bi ga kon ji go! n nit' te'i ni dn na dji'-
 n i a da xol ze ni da bi ga tco n ji' tei ni dn a ko go ba' go ts'i-
 20 nes na tei ni n ye go tci na xe dza ni da bi ga ba na ts'os ba te'i ni n

ai ca xo sun! ba ni da bi ke yo n te'i' na ni nil na go! do nut'
 te'i ni n go a ni da do na teont bi da gol do tei ni n da xon t'e he
 bi te'i' na te'i n dil te'i ni dn l'e go go na ta he be i dn tsel be
 ul te'i ne xen tac na go! do nut' te'i ni n n la le bil te'i dn nut' te'i ni n
 25 a ko go l'e go ka na he dza te'i ni n go na da he yu n a te'i ni n
 di na li di ye a t'i la tei ni n go tee ta das da hi go! na gol ni'
 tei ni n an na li di ye a t'i an ba' le yi' yu nad di tsa bi ja-
 gos la i ziz e i yi' ul na yil nil go ye gon! ne go a t'i go! n dit'
 tei ni n a ko go lañ ke ga dn ni bil te'i dn nut' tei ni n an ku ye
 30 la' ba tei n ne' tei ni n bi k'ij i a t'e ni ko go go k'ij i at' dza
 te'i ni n a ko go be ba go ts'i nes na te'i ni n di go te'in nun dl i
 da xon t'e he ba na tsos ba tei ni n

da bi k'e yo n te'i' na ni nil na go! do nut' tei ni n n la le bil-
 te'i dn nut' tei ni n ce da k'a' ta ge a yu n la dl a te'i ni dn ye
 35 ka' na xe dza tei ni dn n la le ai ca xo sun! ba ni da bi k'e yo

top it standing it was made they say. "Well, you, first," | he said to him they say. "Just you first," he said to him they say. "Just you first," he said to him | they say. "Just you first," he said to him they say. Fourth time it was they say. Then | he to it he ran they say. Then post which stood he struck they say. | Backward he fell they say. Post just stood yet they say. After-him post | to it he ran. He struck it. Here forward with it he fell. There | he fell they say. He with it won from him they say. Those he won, | those he bet just so many to him those he had bet all of them he won from him | they say.

Then those he won from him, those he bet, "Just so many just-as many | to you I bet," he said again they say. "All right," he said to him they say. | This earth on it seeds mixed different-kinds all of them water vessels with | he put in a line they say. To him with them betting again he did to him they say. Different kinds | those are named as many as he had lost he had in a line they say. Well, if he misses | he will loose to him he said it they say. His ear one that sat told him again | they say. Over there on the border one standing their names all of them he called they say. | "There that one it is thus it is called," he said to him they say. All of them he told him (?) | he caused they say. "Well, all of them call by name," he told him they say. Those seeds | what they are-called all of them he called they say. Then from him he won-again | they say. Those he bet to him, all of them he won they say.

"Those from me you won just as many to you I bet," he said-again | they say. His wife he had not won yet it continued they say. Just that many | to him he bet they say. "Night hide the ball with let us play, with it | we will compete with each other," he said again they say. "Well," he told him they say. | Then night he came to-him they say. His ball he brought they say. | This gopher with he did it they say. His ear one sat on told him again | they say. "That one, gopher with he does it. That one for him underground goes back with it. His cheeks' | sacks in them carrying it from side to side he wins with it he is," he told him | they say. Then, "Well, as you say," he told him they say. That one his property | something he gave him they say. The one who helped him now for him he did it | they say. Then with it he won from him they say. These, those he bet | just so many he won from him they say.

"Just as many to you I bet," he said again they say. "Well," he said to him | they say. Dice, staves three he had made they say. With them | he came to him again they say. "Well, these from me

n te'i' na ni nil na gol do nut' tei ni n n la le bil te'i dn nut' te'i nin
 an go te'e ta das da hi gol na na gol ni' tei ni n an ye de ka' yo go
 bi ban di ye ye a t'i an bi k'e go ye gonl n ne gol n nit te'i ni n
 n jo lañ ke bil te'i dn nut' te'i ni n go be bid it ts'i des kat an
 5 ko ye ba la' ba tsun ne' te'i ni n a ko go go k'ji at dza te'i ni n
 ye gonl ne n i de ko ta be ba go ts'i nes na te'i ni n ye go te'i'
 ne xe dza ni da xon t'e he ba na tsos ba te'i ni n

a ko go da ka' lan xol ze hi ye ka na xe dza te'i ni n n la le
 ai ca xo sinl ba ni da bi k'e yo n te'i' na ni nil na gol do nit' tei ni n
 10 da ka' lan be ba na go ts'i nes na tei ni n a ya n de he n go hi le
 na do nut' tei ni n

a ko go bi tsi zil gol l l is i bi tsi ya ci be is l'q go a y n la la
 tei ni n nai ye nez ga ne an do' bi tsi zil yai is l'q bi tsi ya ci go
 ai y n la la tei ni n ai be ka na xe dza te'i ni n n la le bil te'i dn nit'
 15 te'i ni n di ca xo sinl ba ni da bi ga da bi k'e yo n a ni i ta'
 n te'i' ai da bil n te'i' na ni nil gol n dt' te'i ni n n jo bid te'i-
 dn nut' te'i ni n n la le n di da hl ki di' n tac gol n nit' te'i ni n
 bi tsi zil ye ka xe dza go an di te'i ni dn n la le ni i ts'e n tsi zil
 ke' i 'at' gol n dit' te'i ni n do da ni i ts'e go n tsi zil ke' i 'at'
 20 bid te'i dn nut' te'i nin do da da ni na goj do nit' te'i ni n da da ni
 n tse n tsi zil k'e' i 'at' bil te'i dn nit' te'i ni n go tee ta das da hi
 gol na gol ni' tei ni n da bi i ts'e gol ni tei ni n ni do da gol ni
 te'i ni dn dij dn ez li te'i ni dn

te'e a gol ni go bi tsi zil k'e' i 'a tei ni n yo ya go hil goj
 25 xa na yo dak yo nan na dil ge go ye ka gonl ne go an di te'i ni n
 bi tsi zil ni go da hl te tei ni n nal go ji na des got de xa na ji
 bi tsi zil ni nes 'at' te'i ni n n la le ni hi ca gol n dit' te'i ni n
 a ko go go tsi zil ke' te'i 'a tei ni n go tsi zil go da' hil te tei ni n
 nal go ji yo nan na des got te'i ni n xa na yo dak' ki hl got tei-
 30 ni n xa dak' d n di yo nes at' tei ni n bi hi da bi kq ge nes 'at'
 te'i ni n a ko go be ba go ts'i nes na tei ni n a ya xa n de he-
 n go hi le n dit' te'i ni n a ko go go te'i' ye n na xe tsan ni da bi ga
 ba tsos ba te'i ni n 'al ba go tsun nes na tei ni n

n la le li be d xad dn tac gol n nit' te'i ni n' di ni gos tsan
 35 bi ka ban li be d xa dn tac gol n dt' tei ni n' n la le bil te'i dn nut'

those you won just as many | to you I bet," he said again they say. "All right," he said to him they say. | That one his ear one that sat-on told him again they say. "That one in the staves | king-bird with him he does it, that one with his leadership he wins," he said to him they say. | "All right, come on," he said to him they say. Then with him he played dice. That one | his property to him some he gave they say. Then on his side he did it they say. | The one he won with just he with him he won from him they say. With to him | those he bet he won they say.

Then many staves called with he came to him again they say. "Well, | these from me those you won just as many to you I bet," he said again they say. | Many staves with he won from him again they say. "That one (?)," | he said they say.

Then his hair Gohilisi back of his neck being tied up he arranged-it | they say. Naiyenezgani he too his hair was tied back of his-neck | he arranged it they say. That with he came to him again they say. "Well," he said to him | they say. "These from me those-you won all of them just as many your wife among them | to you those with to you I bet," he said to him they say. "All right," he said to him | they say. "Well, this ridge we will come to," he said they say. | His hair with when he came to him he said it they say. "Well, you first, your hair | undo," he said they say. "No, you first, your hair undo," | he said to him they say. "No, just-you," he said again they say. "No (?), just you | first your hair undo," he said to him they say. His ear one that sat | told him they say. "Just he first," he said they say. "You not," he said | they say. Fourth time it was they say.

In vain when he said it his hair he undid they say. Down valley | up again across when he runs he wins that way he does they say. | His hair down it ran they say. Valley it ran across where it started up | his hair reached they say. "Well, you I guess," he said they say. | Then his hair he undid they say. His hair down ran they say | valley across it went they say. Up the other side it ran up they say. | Up halfway it stopped they say. He just its-foot¹ it reached | they say. Then with it from him he won they say. "That one (?)," | he said they say. Then to him those he bet all of them | he won from him they say. All from him he won they say.

"Well, horses with let us race," he said they say. "This earth | on it its border horses with we will race," he said they say.

¹ The literal meaning may be "just its stream."

te'i ni n bi bi li' gon li go a gol ni te'i ni n a ko go ko hi go li'
 et di go a gol n ni tei ni n' go tce ta das da hi gol na gol ni' te'i ni n
 n ta djuñ go na 'ai n ta bi li' bi te'i' bun ka n da gol n dit' te'i-
 ni n go bi te'i' tei de ya te'i ni n'

5 go ta ba te'n ya te'i ni n ci ta n li' la' ca tce xe ni te bil te'i-
 dn nat' te'i ni n go tce ta das da hi gol na gol ni' li dj hi bi li'
 n di' ai la' do da bi li' da ya ka' ye na ga hi da bi li' li dñ xdi
 i ya hi go' bi t'a da ts'il gai i ai da bi li' da ał ye na ga gol n dñt'
 te'i ni n li hai yo do la' ci li' ba ol ni da hi hi ał n di gol n dñt'
 10 tei ni n

bi ko wa yo n de' da hi ya tei ni n ai di' li' li gai yi ts'i yo los
 tei ni n .ko'di ci li' ai ał n di ci gol n dñt' tei ni n go tce ta das-
 da hi ai do da gol ni tei ni n ai bi ga ai do da bil tei dn nat'
 tei ni n da n li i ał dñc ni bil te'i dn nat' tei ni n n la yo n de'
 15 o nai i loz te'i ni n'

ai di' li' li tei i te'n na yo los tei ni n go tce ta das da hi ai
 do da na gol do nat' te'i ni n' da bi li i bi xon ket gol ni tei ni n'
 yu n de' o nai yi los te'i ni n

ai di' li' li tso gi te'i na yo los te'i ni n' go tce ta das da hi
 20 ai do da na gol do nat' te'i ni dn dan li i bñ n ni gol ni te'i ni n
 n la yon de' o nai yi loz tei ni n' ai di' li' do l'ji te'n na yo los
 te'i ni n a ko go go tce ta das da hi ai do da bil n ni gol n nat'
 te'i ni n' dan li i bñ n ni gol n nat' tei ni n ci ta da be nan da hi
 dan ni li i ai no xoc ket' bil te'i dn nit n la yon de' da nai dn loz
 25 te'i ni dn

ai di' li' dñ xdi i ya go bin ta' da tsil gai yi te'i na yo los
 go te'i' te'i ni n a ko go go tce ta das da hi go te'i' xat dzi
 te'i ni n ai yi da bi li' i ail i gol n nat' te'i ni n ai yi bñ n di
 gol n dit' te'i ni n' a ko go ci ta ai yi bil te'i dn nit te'i ni n

30 go gol nai hul te go lñ is hi go te'i' ne he ts'a' yo. gol nal got'
 te'i ni n bi n de yil go t'i ni la te'i ni n bi li' da bi ga go li'
 te'i ni n ko ni bil da go te'i t'i ni da bi ga bi li' go li te'i ni n'
 a ko go n de li' bil o hi ke ni' bi ka' ban yo li ye nił xa di ka yo
 n de li bñ da ts'i hl tel

"All right," he said to him | they say. He his horse when he had it he said it they say. Then he his horse | being none he said it they say. His ear that sat on told him they say. | "Your father, Sun, your father his horse to him for it go," he said to him they say. | Then to him he started they say.

His father to him he came they say. "My father, your horse one to me loan," he said to him | they say. His ear one who sat told him. "Horses four his horses | those. Those some not his-very own horses. On the sky with one he travels just his horse, horse black | small his forehead white spot that just his horse, everywhere with it he travels," he told him | they say. "Horses where not one my horses; look good those you speak of," he said- to him | they say.

His stable in it he started they say. There horse white he- led out | they say. "Here my horse, that I suppose you mean," he said they say. His ear one that sat, | "That not," he said they say. That because, "That not," he said to him | they say. "Just your horse I meant," he said to him they say. There in | he led him back they say.

Then horse red he led out again they say. His ear one sat on, "That | not," he told him again they say. "Just his horse ask him- for," he said to him they say. | Inside he led him again they say..

Then horse yellow he led out again they say. His ear one that- sat, | "That not," he told him again they say. "'Just your horse,' tell him," he told him they say. | In there he led him back they say. Then horse blue he led out again | they say. Then his ear one sat- on, "That not, tell him," he told him | they say. "'Just your- horse,' tell him," he said they say. "My father just with the one- you go | just your horse that I ask you for," he said to him. There in he led him again | they say.

Then horse black small his forehead white spot he led out- again | to him they say. Then his ear one sat on to him spoke | they say. "That just his horse he does," he told him they say. "'That one,' tell him," he said to him | they say. Then "My father, that one," he told him they say.

Then he rode him back, Golilisi to him where he came, he rode- back | they say. His people his partners were many they say. Their horses all of them they had | they say. He those who were- his partners all their horses they had they say. | Then people horses they rode, earth on it its border horses with where they- were going to race | people horses with him they rode.

da' da dza bil la na te'i tac te'ini n go lil usi ni' its'e gol ni
 te'ini n' go tce ta das da hi gol na gol ni' te'ini n' ni its'e lnl da-
 xol ye da' do da gol ni te'ini n da bi un ts'e gol ni te'ini n ai
 bi ga a gol te'un di te'ini n' ni its'e bil te'ini te'ini n' do da
 5 gol ni te'ini n ni' its'e gol ni te'ini n da dan ni its'e bal te'ini
 te'ini n' do da gol ni te'ini n' da ni its'e bil te'ini te'ini n
 a ko go dij dn uz li' te'ini dn da te'e a gol ni go te'ini n

a ko go bi li bil da hus got te'ini n da do an da ci bi l'a
 te'i te'ingal te'ini n a ko go li' bal hl gol go te'o' in t'e te'ini n
 10 da' bi ke' li' gol da hus got te'ini n bi bi zol go li te'ini n ye
 'at dil ye de yol yo li bil hl go la te'ini n' ko do' go zol go li
 te'ini n ts'a ji' li bi hl gol go te'o'un ji' yo li gol xl gol te'ini n
 ka din yo do xa k'i da te'ini n

da lan za yo bi zol a dil ye at dil n ke na yn ta la te'ini n
 15 ko go zol da a ko a dil n ke na te'un ta te'ini n ai di' te'e xa-
 dn yo ts'i dez i do xa k'i da te'ini n

ai di' bi zol ye na at dil nai ye na de yo la te'ini n da la an go-
 da yo n za yo bi zol at dil ye n ke na 'n ta la te'ini n ko go zol
 be at dil na te'i di tsoi tei ni dn a ko go zol at dil 'n ke na te'un ta
 20 te'ini n kat dij yo te'e tsi dez i te'ini n do xa k'i da te'ini n
 a ko go bi zol go ta dn uz li

a ko go dij dn i le go bi zol ye at dil na de yol la te'ini n
 n za yo 'at dil 'n ke na yn ta la te'ini n ko do' go zol be at dil
 naz des zol te'ini n da 'a ku go zol at dil n ke na te'un ta te'ini n
 25 a ko go dij dn uz li tei ni n ka dn yo na ts'i des dal ts'i des ini
 da n za yo li bil da dil got' go ts'unl ts'a te'ini n ko di' li' gol da-
 nes ta go zol be at dil tsi dez zol te'ini dn li bil li goli bitso
 bat dij yo go zol at dil n ke te'un ta te'ini n n lai ke go da hl kut' ji
 li gol xas got' te'ini n

30 ai da' ai gol il usi ni da go k'id di' li bal xil wol te'ini dn n de
 bal da go te'i t'ini koj n ne hi n t'i te'ini n ai da' n la ci ne go
 gol il usi n de yld a go t'ini al do' xe n t'i te'ini n go di da xl-

Then right then with them they bantered each other they say. Golilisi, "You first," he said to him | they say. His ear one saton told him they say. "You first when you banter each other, | no," he told him they say. "Just he first," he told him they say. That | because he told him that they say. "You first," he said to him they say. "No," | he said to him they say. "You first," he said to him they say. "Just you first," he told him | they say. "No," he told him they say. "Just you first," he told him they say. | Then fourth time it was they say. In vain he said it to him they say.

Then he horse with him started running they say. Not long after he left | in vain he looked for him they say. Then horse with him when he was running he saw him still they say. | Then after him horse ran with him they say. He his flute he had they say. With it | with himself where he blew it horse ran with him they say. He too his flute he had | they say. Here horse when he ran with him when he saw him horse was running with him they say. | In front of him was no one they say.

In a short time his flute with himself with it with himself he had landed they say. | He his flute just there with himself he landed they say. There in vain in front of him | he looked. There was no one they say.

There his flute with it again with himself he had blown again they say. At a great distance | far his flute with himself with it he had landed they say. He, his flute | with with himself he blew again they say. There his flute with himself he landed | they say. In front of him in vain he looked they say. There was no one they say. | Then his flute third time was.

Then fourth time when it was to be his flute with with himself he had blown again they say. | Far with himself he had landed again they say. He, too, his flute with with himself | he blew again they say. Right over there his flute with himself he landed they say. | Then four times it was they say. In front of himself he looked again. He saw him | far horse when he was riding he saw him they say. Here horse ran after him. | His flute with with himself he blew they say. Horse the one was running with him beyond him | in front of him his flute with himself he landed they say. Over there on a ridge | horse ran with him they say.

Then that Golilisi behind him horse ran with him they say. People | his partners on this side were in a line they say. Then on yonder side | Golilisi people his partners too were in line they-

k'd dji' li gol xas got' ji' n de da gonl ts'a' te'ini n a ko go n wa-
 ci ne go lli si yil da go t'ini go lli si a t'i an li bll wol
 da dn it' te'ini n ai da' d na ji n dan 'a' te'ini n ai da' bi te'i'
 li gol ll gol te'ini n nai nes ga ni a t'i n de da gol n nit' te'ini n
 5 bll da go te'i t'ini a dan di te'ini n' a ko go li gol nal got' a ko
 gol nal got nai nes ga ni a t'i te'ini n ai da' gol lli si ni li te'e
 ail i te'ini n go k'd di go li bil nal dloj te'ini dn a ya xan de he
 n go hi le n dt' te'ini dn ko di be ba na go ts'in nes na te'ini dn

n la le n te'i' na xes sa da la hi di n te'i' n na hus sa gol n dt'
 10 te'ini dn n la le bil te'ini dn nit' te'ini n ne gos ts'an bi ka' ban
 d xa dn t'ac na gol do' nat' te'ini dn' n la le bil te'ini dn nat' te'ini n'
 yil da go t'ini yil nanl sa te'ini n ko ni bil da go te'i t'ini ko ji ne
 ts'z zi can de n de n nanl sa te'ini dn' n la le go se' te'ini dn
 n de da ts'ihl tel ko bll da go te'i t'ini go lli si yil da go t'ini
 15 n de o ts'ihl tel te'ini n'

ai da' da ts'a ge ni its'e gol n nat' te'ini n a ko go go tce ta
 das da hi do da gol n nat' te'ini n' its'e' das xol ge la' a gonl ni n di
 gol n dt' te'ini n' ai bi ga ni its'e' bil te'ini dn nat' te'ini n do da
 da ni its'e' gol n dt' te'ini n do da ni its'e' bil te'ini dn nat'
 20 te'ini n do da da ni its'e' gol n nat' te'ini n ni' da ni its'e'
 das hl get bil te'ini dn nit' te'ini n a ko go di dn ez li' te'ini n
 te'e a gol ni go te'ini n'

go bi da hus got' kat di' da hus got' te'ini n da n za go hl-
 wol ji' bi la te'i te'in gal da a ji ja' te'o in t'e te'ini n ko di'
 25 bi ke' da ts'is got' te'ini n' hl gol go te'o in yo te'ol wol te'ini n

dza di' bi zol ye at dil des sol dla te'ini n ko al do' da ga-
 te'un t'e te'ini n go zol go li te'ini n go zol be a dil te'i de yol
 te'ini n' n zat yo bi zol at dil n ke na yn ta at dil n ke yn ta la
 te'ini dn ko di' bi ke' go zol be at dil ts'ides zol te'ini n bi zol
 30 at dil n ke n ta lañ k'e yo go zol at dil n ke te'un ta te'ini n

ko di' bi zo le at dil na des zol la te'ini n ko do' go zol be
 at dil na ts'ides zol te'ini n a ko bi zol at dil n ke n ta lañ k'e-
 yo go zol at dil n ke na te'in ta te'ini n ko di' bi zol ye at dil

say. Then this ridge | horse where it ran with him people saw him they say. Then on that side | Gohilisi his partners, "Gohilisi it is he horse runs with him," | they said they say. Then on both sides were crowds they say. Then toward them | horse ran with him they say. "Naiyenezgani it is," people said they say. | His partners said it they say. Then horse ran back with him. There | he ran back. Naiyenezgani it was they say. Then Gohilisi horse in vain | he did it they say. Behind him horse trotted with him they say. "That (?) | (?) after," he said they say. He this with from him he won again they say.

"Well, to you I bet again. Just once more to you I bet," he said to him | they say. "All right," he said to him they say. "Earth on it its border | we will run a race," he said again they say. "All right," he told him they say. | His partners went with him they say. He, his partners this side | where he stood people came they say. "All right," they all said they say. | People went, he his partners. Gohilisi his partners | people went they say.

Then, "Right here you first," he said to him they say. Then his ear | one sat on, "No," said to him they say. "First do not go if he tells you," | he said to him they say. That because, "You first," he told him they say. "No, | just you first," he told him they say. "No, you first," he told him | they say. "No, just you first," he said to him they say. "You, just you first | you run," he told him they say. Then fourth time it was they say. | In vain he said it to him they say.

Then he started to run. Ahead of him he started running they say. Long time where he was running | after him in vain he looked. Just here and there (?) he still saw him they say. Then | after him he started to run they say. Where he was running, where he saw him he was running they say.

There his flute with it with himself he had blown they say. He too did the same thing | they say. His flute he had they say. His flute with it with himself he blew | they say. Far his flute with him he landed, with himself he had landed | they say. Then after him his flute with with himself he blew they say. His flute | with himself where he had landed his flute with himself he landed they say.

Here his flute with himself he had blown again they say. He too his flute with | with himself he blew again they say. There his flute with himself where he had landed, | his flute with himself he landed they say. There his flute with with himself | he had-

na des sol lā te'i ni n da la an go n da yo n za yo bi zol at dil
 n ke na n tā lā te'i ni n bi k'i di' go zol be at dil na ts'i des zol
 te'i ni n bi bi zol at dil n ke n tā lañ k'e yo go zol at dil n ke na-
 te'un tā te'i ni n a ko go di dn uz li' te'i ni n kat di yo ts'i dez gal
 5 te'i ni n da n da ge n za yo da dl got' te'i ni n a gan t'e go da hil-
 git dji' da xan ne go a na s̄i yo hl gol te'i ni n go ts'unl ts'a
 te'i ni n

ko di' go zol be at dil ts'i des zol te'i ni n bat di yo go zol
 at dil n ke te'i n tā di' yu ge da ts'us got' da xl k'i di bi te'i' ts'i-
 10 des zil tei ni n ai da' bi hi go k'i di' bi go lil si te'e xe ta a t'i-
 gol do te'i ni n da' da xl k'i dji' xa ts'us got' te'i ni n'

a ko go da da ge n de d na ji' n da n'a te'i ni n ko di' xa-
 ts'us go dji' n de da gonl sā te'i ni n n la di' go lil si xas got'
 n de da gol n nut' te'i ni n yil da go t'i ni a dan di te'i ni n' da'
 15 bi te'i' yo ya n kej dl got' te'i ni n do da n de bil da go te'i t'i ni
 do an da na nes ga ni a t'i da gol n dit' te'i ni n n de b̄l da gol-
 te'i t'i ni a dan di te'i ni n do da an do da go hl si a t'i da-
 dn nut' te'i ni n' da xan ne go bi te'i' teol gol tci' a da gol ni te'i ni n
 do da b̄l da gol te'i t'i ni an do da na nes ga ni a t'i da gol ni
 20 te'i ni n' bil da go te'i t'i ni a dan ni te'i ni n' a ko go n ne d na ji
 da xan 'a yo n de' bi k'uj o te'ol got' na nes ga ne a t'i te'i ni n
 a ko go go hl si ni go ke de n da ge da hl k'ed dn di xa ya te'i ni n
 a ko go go lil si yil da go ti ni n de do b̄l da go jo da te'i ni n'
 ai da' na nes ga ni yil da go t'i ni bil da go jot' te'i ni n

25 na nes ga ni go nes nā te'a de go a dl got' go go nes nā te'i ni n
 go hl si ni ba go nes na te'i ni n a ko go ni gos tsan bi ka' n ye'-
 go an na til ni da bi ga ba tsos ba tci ni n da ko hi go ał uz li
 te'i ni n

a ko go go a ni na tsoz ba go bil naj dec taj te'i ni n n wai
 30 n de b̄l da go te'i t'i ni bi ts'i' ke bi ye' ke bi a ki dan jo ni da bi ga
 ba xo binl ni ba na tsos ba yo bil da go jo xa i xe ye e xa ki lā na-
 da lan da gol n dit' te'i ni n da' bi ts'a naz des ts'a te'i ni n go 'a
 b̄l naz des taj te'i ni n go tso ye da¹ (ba) na ts'in dza te'i ni n
 as tsan na dle hi go tso ye ba na tsin ts'a tci ni n

¹ Probably misheard for *ba*.

blown again they say. Long distance, far his flute with himself | he had landed they say. Behind him his flute with it with himself he blew again | they say. He his flute with himself where he had landed, his flute with himself he landed again | they say. Then fourth time it was they say. In front of him he looked | they say. In the distance, far he was running they say. The same way ridge | nearer (?) he ran they say. Then he saw him | they say.

There his flute with with himself he blew they say. Ahead of him his flute | with himself where he landed, forward he ran. From the ridge toward him he started to run | they say. Then he behind him he Gofilisi in vain continued doing it | they say. Then ridge he ran up they say.

Then for some distance people on both sides were crowded they say. There where he ran up | people saw him they say. "Yonder Gofilisi ran up," | people said they say. His partners said it they say. Then | toward them down he ran they say. "No," people, his partners, | "not he; Naiyenezgani it is," they said they say. People his partners | said it they say. "No, he, no, Gofilisi it is," they said | they say. Very close toward them when he was running they said it they say. | "No," his partners, "he not; Naiyenezgani it is." they said | they say. His partners said it they say. Then people both sides | stood in crowds in between them he ran. Naiyenezgani it was they say. | Then Gofilisi behind him some distance on the ridge came up they say. | Then Gofilisi his partners people they were not pleased about it they say. | Then Naiyenezgani his partners were pleased they say.

Naiyenezgani won. Foot race (?) running he won they say. | Gofilisi from him he won they say. Then earth on it dangerous way | those who were doing all of them he won from they say. Just so much all is | they say.

Then his wife when he had won her with her they two started back they say. There | people his partners their daughters, their sons, their wives, pretty all of them | those they had lost when he had won them back they were glad. "Thanks, wherever you go back," | they said to him they say. Then from them he started back they say. His wife | they two went back they say. His grandmother to her he came back they say. | Ests'unnadlehi, his grandmother to her he came back they say.

THE DEER WOMAN.¹

won na hi n da hi n do tco hic ki hn n na tci ni γ̄a hn ḡa o ḡan
 bi tsi' yd̄ n na tci ni dak k'ε go b̄i yi gan ni bi γ̄a ba go n̄i t̄j
 tci ni an a ko go n̄n n na' tci ni a ko go de ya t'c̄n ni ko s̄ ts'an
 s̄t da da hai yo nin de yo n do n del yo ko γ̄wa a go l̄t yo ko
 5 n̄n ya t'c̄n ni

a ko go ko go k̄o wa na go l̄t tci ni ko γ̄a xai a bi ya de' b̄i
 bi t̄j d̄l x̄l go ke n̄l tsoz wa yi la t'c̄n ni ko di a bi ya di go b̄i
 bi t̄j tsi gai go ken n̄l tsoz go a ȳn la t̄c̄n ni q̄ a bi ya de'
 b̄i bi t̄c̄n li tso go ke n̄l tsoz go ai yi la t̄c̄n ni an ko de go na-
 10 ko se go bi ya de' go b̄n bi t̄c̄n do l' t̄j go ke n̄l tsoz go ai ȳn la

a ko go bi k̄o wa nan ta ci b̄ns de d̄l x̄l go bi ke' di hi γ̄a go
 ai ȳn la t̄c̄n ni a ko go ko wa yen de' i za d̄l d̄l x̄l go bi na go-
 de k'ic go ai ȳn la d̄j go bi na go de k'ic go ai ȳn la bi za d̄l li-
 gai ye bi na go de k'ec go bi l'a ge hi d̄l x̄l go na go de k'ic go ai-
 15 ȳn la t̄c̄n ni bi ka γ̄e i za d̄l li tso go be na go de k'ic go ai ȳn la
 t̄c̄n ni bi ka ge i za d̄l do l' t̄j go be na go de k'ic go ai ȳn la tci ni n

a ko go hai a bi ya ji ya' xa go la go ts'i ał nin a t̄c̄n ni n
 ba ci ne tsi ał ai ȳn la a ji' ba ci ne bi ke d̄l ac go na ki goł gi je
 q̄ i a he bi ya ji' ts'i ał ai ȳn la b̄i bi d̄ja' li tso gi bi k'ε' di x̄l-
 20 ac go a ȳn la b̄i bi γ̄a ya d̄l yi gos el go ai ȳn la t̄c̄n ni'

a ko go xa a bi ya ji' ba ci ne be dz̄l das ta go ai ȳn la da-
 nan as a ji' b̄nc de' be da nas 'a go bi de go l̄n dz̄l da nes 'a go-
 a ȳn la t̄c̄n ni' d̄ ts'a ci xo sa ci ai ji' uz a d̄l be i t̄n xa go nes-
 toz go ai ȳn la t'c̄n ni ai dz̄l das ta ni bi ya ci i za d̄l d̄l x̄l go
 25 b̄n bi je l'ic a go li le go bi to' xa hi la go ai ȳn la t̄c̄n ni'

a ko go na di ko ga di' a go la di' ko ji go dz̄l das ta ni bi d̄ji'
 ke ge d̄j go da gos 'a go a go la t̄c̄n ni dza γ̄e da lai de da des ez ge
 i za d̄l d̄l x̄l i be ke ge da kos 'a go a ȳn la ai yo ge da na dol-

¹ Dictated by Antonio, August, 1914. A free translation occurs on pp. 49-55, above.

THE DEER WOMAN.

East one who camped panther boy he married they say. Gan, Gaowan¹ | his daughter he married they say. Just so deer he killed because to him he gave her | they say. Then he moved camp they say. Then he started they say. His woman | while she stayed there, where he hunted, where he was accustomed to hunt camp where he was going to build there | he came they say.

Then there camp he was making they say. House sunrise under deer | its skin black he covered it he made it they say. Here south under deer | its skin white he covered it he made it they say. West under | deer its skin yellow he covered it he made it they say. That one here north | under deer its skin blue he covered it he made it.

Then his house where he camped deer horn black on it it-alight | he made they say. Then in the house mouth blood black with an angular line | he made it. Four times with an angular line he made it. Its mouth blood white | with an angular line under it black an angular line he made it | they say. Above it mouth blood yellow with an angular line he made it | they say. Above it mouth blood blue with angular line he made it they say.

Then sunrise under bed when he made pillow he put they say. | Jet pillow he made, there jet on it lying one after the other two pronged. | Sunset under pillow he made. Deer its ear yellow on it lie one after the other | he made it. Deer its hair with he-spread down he made it they say.

Then east under jet with mountain stand horizontal he made. At its head | deer horn with he placed, its horns having mountain he made lie | he made it they say. Each way running out there mouth blood with trails going over the ridge | he made it, they say. That mountain one that lies horizontal under it mouth blood black | deer their slobberings flowing their water flow out he made it they say.

Then at the house where he made it this way mountain which-lies horizontal toward it | tracks four times lying he made they say. Here just one where he stepped | mouth blood black tracks lying he made. That beyond where he is going to step again | mouth-

¹ One of the Gans who makes a noise different from the others.

us ge i za dɬ li gai go be ke ge da koz a go ai yɛn la tɕ'i ni n ai yo ge
da na di dol is ge i za dɬ li tso go da koz a go ai yɛn la tɕ'i ni n
ai yi yo ge da na di dol us ge i za dɬ do l'ɕ go da koz a go ai yɛn la
tɕ'i ni n'

5 a ko go dza ji go bail gai ye' be dzɬ das ta go ai yɛn la da-
nan nes 'a ji' dɛl gi ji be dzɬ da nes 'a go a yɛn la tɕ'i ni n' dɬ ts'a-
ci xo sa ci' i za dɬ li gai go be i tɛn a go nes t'oz go ai yɛn la
tɕi ni n' ai bi ya ci i ze l'ɕ li gai go be to xa xo la go a yi la
tɕ'i ni n'

10 a ko go ai ya ji bi tɕ'i' da na da' da hi ya go da la di da des es
i za dɬ li gai go be da koz 'a go a yɛn la tɕ'i ni n' ai di yo ge da'
i za dɬ li tso go be do k'oz 'a go ai yi la tɕ'i ni n' ai n yo ge i da-
goz a go ai yɛn la i za dɬ do l'ɕ go be da koz a go a yɛn la tɕ'i-
ni n'

15 q' i a ni bi ya ji' tɕɛl tɕi ɛ be dzɬ das ta go a yɛn la tɕ'ɛn ni n
ai yi na nes 'a ji' bɿ bi dja li tso go bi ke di hɬ aj go a yɛn la
tɕ'i ni n' a ko go il ts'a la xo sa dji' i za dɬ li tso go be i tin xa go-
nes t'oz go a yɛn la tɕi ni n' bi ya ji' i je l'ɕ li tso go to li tso go
be to xa xo la go a yɛn la tɕ'i ni n

20 ai bi tɕ'i' da na da' do le ci' i za dɬ dɬ xɬ go be da goz 'a go
a yɛn la tɕ'i ni n' ai n yo ge i za dɬ li gai go be da goz a go ai yɛn la
tɕ'i ni n ai n yo ge i za dɬ li tso go be' da goz 'a go ai yɛn la tɕ'i-
ni n ai di' yo ge' i za dɬ do l'ɕ go be da goz 'a go a yɛn la tɕ'i ni n'

a ko go na ko se' bi ya ji' do l'ɕ i be dzɬ das ta go a yɛn la
25 tɕ'i ni n' da nes a ji' de xa ts'un ne be da nes a go a yɛn la tɕ'i ni n
dɬ ts'a ci lɛ xo sa ci' i za dɬ do l'ɕ go be i tin xa go nes t'oz go
a yɛn la tɕ'i ni n bi ya ji' i ze l'ɕ do l'ɕ go be' to xa xo la go
a yɛn la tɕ'i ni n'

da 'ai ko de da na da ko di' do le ji' i za dɬ dɬ xɬ go be da-
30 goz a go a yɛn la tɕ'i ni n ai n yo ge i za dɬ li gai go be da goz-
'a go a yɛn la tɕ'i ni n' ai n yo ge i za dɬ li tso go da' goz 'a go
a yɛn la tɕ'i ni n ai n yo ge i za dɬ do l'ɕ go be da goz 'a go ai-
yɛn la tɕ'i ni n

a ko go anl ɕ te go la dza ji' bi kaz tɛ lɿ bɿ ai di ya dza ji
35 da na da' ko yi ga do le ci ai yi la tɕ'i ni n' yɛn dza ji ɕ te go la ci
dɛl gi ji yi ɿ do le go ai yi la tɕ'i ni n q a bi ya ci bi 'a di bɿ
yi ɿ do le go ai yi la tɕ'i ni n na ko se bi ya ji' de xa ts'un de'
yi ɿ do le ci ɕ te go la tɕ'i ni n

a ko go na des dza tɕ'i ni n bi 'a ts'it dan yo ko ya nat dza

blood white tracks lying he made they say. Beyond that | where-
 he is going to step again mouth blood yellow lying he made they-
 say. | Beyond that where he is going to step mouth blood blue lying
 he made | they say.

Then here white stone with mountain lie horizontal he made.
 Where its head was | pronged horn with mountain lying horizontal
 he made it they say. Each way where they run out | mouth blood white
 with trails running up he made it | they say. That under it slob-
 berings white their water flowing out he made it | they say.

Then under that toward it he camped where he went just once
 he stepped, | mouth blood white with lying he made they say.
 Beyond that just | mouth blood yellow with lying he made they-
 say. Beyond that lying | he made. Mouth blood blue with lying
 he made they say.

West under red stone with mountain lying horizontal he made
 they say. | That where it lay deer its ears yellow on it lying one-
 behind the other he made | they say. Then each way where it runs-
 out mouth blood yellow with trails running up | he made they-
 say. Under it slobberings water yellow | their water flow out he-
 made they say.

That toward it where he will camp mouth blood black with
 lying | he made they say. Beyond it mouth blood white with lying
 he made | they say. Beyond it mouth blood yellow with it lying
 he made it they say. | Beyond it mouth blood blue with lying
 he made it they say.

Then north under turquoise with mountain lying horizontal
 he made it | they say. Where it lay spike horn with lying he made-
 it they say. | Each way where they ran out mouth blood blue with
 trails running up | he made they say. Under it slobbering blue
 with water flowing out | he made it they say.

Just that here where he camps where it will be mouth blood
 black with lying | he made it they say. Beyond that mouth blood
 white with lying | he made they say. Beyond that mouth blood
 yellow lying he made it | they say. Beyond it mouth blood blue
 with lying | he made they say.

Then all was finished, there buck deer those for here | he-
 went. Here he is going to kill he made they say. Here where he-
 finished | pronged horns he was going to kill he made they say. West
 under female deer | he was going to kill he made they say. North
 under spike horned deer | he was going to kill he finished they say.

Then he started back they say. His wife where she stayed there

tc'i ni n n la fe yɫ n dit' bi'a aɪ n dt tc'i ni n yi kɪ n dɪ n de hi
na dɔ' i k'an a yɪ n la tc'i ni n ko ɣɔ a go dʒi ge ko ɣɔ n go ni'a
n dt tc'i ni n i dɫ' a go ko ɣɔ n go n'a ni yi dɫ' a go an di tc'i-
ni n a ko go da xa zn da yo an di tc'i ni n a ko n da tc'i ni n
5 ko ɣɔ a go la yo ya n da' n dt' tc'i ni n a ko go ni n da go
ko ɣɔ yon de' ni n da tc'i ni n a ko go a ko sɪ n da ni' ni yɛ n dt'
tc'i ni n bi'a aɪ n di tc'i ni n

da' ye' da hi ya xa a bi ya jɪ' dza jɪ' i za dɫ be ke ge da goz-
'a n dʒi' ai jɪ' nɪ t da des ez i za dɫ li gai go da goz 'a n dʒi' ni da'-
10 na de des ez tc'i ni n ai n yo ge i za dɫ li tso go be' da goz 'a n jɪ'
da' na nas dza tc'i ni n ai n yo ge i za dɫ do l'ɔj go da goz 'a jɪ'
nɪ t da' na nas 'a a ko go a bi ya di' bɪ' di ni tsi bi kɔ i bi da ci
da n ya ba ci ne bi bɔs ba ci ne k'a bi k'a' go di bɔs bɪ n ka jɪ'
yo n l't'ok ba ci ne k'a be' izes xɪ tc'i ni n' a ko go dʒɪ n go na 'ai
15 de xa ɣɔl go n yɪ n bi'a sɪ t da yo ko be n ai s kɔ tc'i ni n

ko di' da na naz dza tc'i ni n ko di i di 'a bi ya jɪ i za dɫ
dʒi go be ke ge da goz 'a go ai yɪ n la n jɪ' da' na nas dza ai dʒi go
da goz 'a ni da bi ɣa da des ez go dɛ l gi jɪ bi da jɪ da dn ya bail-
gai ye bɔs bɪ n ka jɪ' bail gai ye k'a ye yo n l't'ok go izes xɪ
20 tc'i ni n a ko go dʒɪ n go na 'ai da 'ai ge de xa ɣɔl go yi zes xɪ yi-
des ɣɪ ni yi ɣɪ bi'a sɪ t da yo a ko go nai us ka tc'i ni n o a 'a
bi ya jɪ i za dɫ dn go ke ge da goz 'a go ai yɪ n la n jɪ' da na nas dza
tc'i ni n a ko go bi da ci' bɪ bi'a di da' n ya go tse l tce e bɔs
bɪ n ka jɪ tse l tce e k'a' ye yo n l't'ok go izes xɪ n yi ɣɪ go n yi ɣɪ
25 bi'a sɪ t da yo

ko jɪ na ko ze bi ya jɪ da na nas dza i za dɫ dʒi go be ke ge
da goz 'a a yɪ n la n jɪ' da' na nas dza go bi da ci' de xat ts'un de
da' n ya bi da ci' do l'ɔj e bɔs n ka jɪ do l'i jɪ k'a ye yo n l't'ok go
izes xɪ tc'i ni n' a ko go n jɪ' bi ko wa yo bi'a sɪ t da yo tc'i ni n'

30 ai dɔ ɣa t'e ja (ka t'e he)¹ bɪ n tca'i hi ja yi ɣɔ tc'i ni n
dza jɪ' ko jɪ go xa na dza da nas dza dɛ l gi jɪ da 'ai ja da ga te
hi ja da dɛ l gi jɪ ja yi ɣɔ tc'i ni n o i 'a bi ya ci da' da na nas-
dza go bi'a di bɪ da 'ai ja' yi ɣɔ tc'i ni n' hi ko jɪ' na ko se'
• bi ya jɪ' da' da na naz da go de xa ts'un ne ja da 'ai ja yi ɣɔ tc'i ni n

35 a ko go dza jɪ' xa 'a bi ya jɪ' ko ɣɔ da goz kan a yɪ n la yi ɣa-

¹ Given when the preceding word was not recognized.

to her he returned | they say. "Well," he said, his wife he said it to they say. Provisions the hunting | corn meal she prepared they say. "House where there was none house stands," | he said they say. Singing, "House stands," singing he said it they say. | Then far-away he said it they say. There they moved they say. | "House where it is made to it move," he said they say. Then when they-moved there | house inside they moved they say. Then, "There sit, you," he said to her | they say. His wife he told they say.

Then he went. East under there mouth blood tracks where-he had put them | there he stepped. Mouth blood white where he-had put he stepped again | they say. Beyond that mouth blood yellow with where he had placed | he went again they say. Beyond-that mouth blood blue where he placed | he came. Then under the-south deer largest buck facing him | came. Jet his ring, jet arrow his arrow this ring through it | he shot. Jet arrow with he killed it they say. Then sun | when it was coming up he brought it. His wife where she stayed there he spent the night again they say.

Here he went again they say. Here south under mouth blood | four times tracks where he placed where he had made he went again. Those four times | which lay all of them when he stepped on pronged-horn facing him came. White stone | ring through it white stone arrow with when he shot he killed it | they say. Then sun just-there when it was rising he killed it, he started to carry it, | he-brought it, his wife where she stayed. Then it was day again they-say. West | under it mouth blood four times tracks where they lay where he had made them he came again | they say. Then facing him deer female when she came red stone ring | through it red stone arrow with when he shot he killed it. When he carried it he-brought it | his wife where she stayed.

Here north under it he went again. Mouth blood four times tracks | lay where he had made when he came again facing him spike-horned deer | came. Facing him turquoise ring through turquoise arrow with when he shot | he killed it they say. Then he brought it his house, his wife where she sat they say.

Then like this deer large those only he killed they say. | Here this way he went up he went along. Pronged horn those only, that kind | those only just pronged horns only he killed they say. West under it when he went | female deer just those only he killed they say. Here north | under it when he went spike-horned deer only, just those only he killed they say.

Then here sunrise under it house, flat topped he made.

n di bi' n tea' i ko ji' ba to' das ka go i tsj' da' xis nil go a yun la
 te' i ni n di ko ji ko wa da to das kan ai yun la ji' del gi ji ba'
 das ka go a yun la te' i ni n q i a bi ya ji' da to' da na yis ka bi
 bi 'a di ba' a yun la te' i ni n hi ko ji na kos e bi ya ji' de xa ts' un de
 5 ba' to' das ka go ai yun la te' i ni n

a ko go a ga t' i ni bi ya be k' e dn i la te' un ni n di xa din ca
 bi bi li' ko ga ca' bi ya bi ke' n di bi la go yi ya hi bi ya be k' e-
 n di la te' i ni n a ko go go li hai yo n ko ya ' ai xa na da hi bi 'a yo
 go li la te' i ni n an da bi ko go li di a ko bi kac del i da ' ai ja
 10 go li la te' i ni n ko de' n de bun ka de ya la te' un ni n ba ya n-
 ti go ya ta bi ga n tso a t' i bi 'a bun ka do xa go ze' da la te' un-
 ni n

a ko go do l' j i ce ki hn din bi ka de ya la te' i ni n bi'
 bi ni n de al k' i da' n de n' i ni ai dai' le' ce n ai k' e a t' e go
 15 ai yun la la te' i ni n bi zat' da' xail t' i n t' e go ai yun la la te' un ni n
 bun da go li go ai yun la la te' un ni n da' n il k' ol n t' e go ai yun la la
 te' un ni n bi dja da' d xai di le n t' e go ai yun la dl a te' un ni n a ko go
 ko go da yan t' e n di la go a do n di la la yo de ya te' un ni n'

de ya go es tsan bi ko wa bun da ji da' hul gut di' xa ya te' un ni n
 20 bi go xa ya te' un ni n ai xa ya dji' es tsan n il ts a bi ko wa di'
 bi go yun ts a te' i ni n bi ka' n i dja n go na ' ai de da' da xol ton go
 a ko go di hi ye n yi ko xol tonl yo da go ya ' ai xol tonl te' i ni n

es tsan n i na di dza ye i n zi te' i ni n xai yo he ' e da' o te' i ya
 n t' e do a ya te' un t' e da n zi te' i ni n es tsan bi ka' o te' e xe t' a
 25 q ya n yo te' e des i te' i ni n te' e na yal te' i ni n a ko go bi
 bi te' i' go da hi yal nal k' i di' xa ya na bi te' i' ge' na yoz yo ya
 go da' on ya bi' a ko' ko di' bi ko wa di' a xan ni go bi te' i'
 da hul gut dji' dez i es ts' an i te' e dez i go ai di' n de go xa yal
 te' i ni n

30 a ko go es tsan hn n i bi la' go da o ya ' n' i n de go ta xa yal
 n zi te' i ni n a ko go bi te' i' n de' hi yal te' i ni n es tsan hn bi ko-
 wa ji' ai ge' set da ji' n de bi te' i' hi yal a xan ne go ni n de
 n ya te' i ni n nez da te' i ni n a ko go di n ni bi ka ge ba dil-
 giz go n ni al za hi hi n ne' bi ni ga go da te' i hi ' a a ko go
 35 n ni n i es tsan n i yi nel ' i bi zat' i ni xa da xail t' i da' ni k' ol n-
 n t' e bi dja da d xai dil ye hn t' e do bul t' a go dez ' i te' i ni n

Those he killed | deer large here shade standing meat he piled up
 he made | they say. Here house shade stood where he made it
 pronged horns for them | stand he made they say. West under it
 shade stood again. Deer | female for them he made it they say. This
 here north under it spiked horn | shade standing he made they say.

Then he did this because they were angry at him they say.
 This whoever he was | deer his pets house is because they were-
 angry. Deer many he killed because of it they were angry at him |
 they say. Then they lived where, here sun it rises under it |
 they lived they say. He where they own them there bucks those-
 only | they live they say. Here man after him he started they say.
 About him when they talked, | "He kills them so many he is, his-
 wife after her go," they agreed they say.

Then turquoise boy he after him he started they say. Deer |
 his face people, long ago people face they used to make that way
 it was | he made they say. Its tongue it ran out all the time he-
 made it they say. | Its eyes it had he made it they say. They-
 winked all the time he made it | they say. Its ears working back-
 and forth all the time he made it they say. Then | so much never-
 theless much he was bashful many places he started they say.

When he started woman her house in front ridge he came up
 they say. | As a deer he came up they say. That one where he-
 came up woman saw him, from her house | as a deer she saw him
 they say. Her husband sun when it is just rising | then he always-
 brings deer. Here it went up, higher sun went up they say.

The woman got up. "I will look," she thought they say. "I-
 wonder where he has gone to | it is. He does not do this way," she-
 thought they say. Woman her husband in vain where he went
 in vain | she looked they say. In vain she looked around they say.
 Then deer | toward her down walked. Again ridge he came up.
 Between cañon | down he went. Deer, there, here her camp close
 toward her | small ridge she looked woman. In vain when she looked
 then like a man he walked up | they say.

Then that woman, "Deer it was down that went like a man
 came up," | she thought they say. Then toward her man walked
 they say. Woman her house | there where she sat man toward her
 walked. Near he man | came they say. He sat down they say.
 Then this face its skin skinned off | face it was made man by his-
 side down it hung. Then | that face woman looked at. Its tongue
 that it stuck out. It kept winking. | Its ears it kept waving. She-
 felt queer she looked at it they say.

a ko go bi kún na dǎ' i k'an nǐ li nes tei go ts'á bi ye' xai yi-
 xes kǎ te'un ni n n de sǎt da jǐ' yi te'ǐ' nún kǎ te'ǐ' ni n a ko go
 n de' nǐ xat dzi te'ǐ' ni n ai do hi ca a da le yo we ci' nan ka
 n dit' te'ǐ' ni n a ko go bj bi tsǐ' i sa hi djek' nǐ di t'o di go
 5 ci bej go si ǎ i sa be nǐ xa yi xez nil ts'á bi yi jǐ' go n ne yi te'ǐ'
 n a i kǎ go n de' xa na na dzi te'ǐ' ni n do hi ca da' le na do n dit'
 n de an di te'ǐ' ni n yo go ci nan ka do hi ca da' le n e' na do n dit'
 te'ǐ' ni n

a ko go bi kún da 'ai ja bi kún ci hi dan go bi kún na ca xat-
 10 di lǎ do lǎ n dit' us tsǎ nǐ an di te'ǐ' ni n a ko go n de xa na na dzi
 te'ǐ' ni n te'il do l'ǎ je bi la ta xe hi ca le ai k'us n da zi bi la ta he
 hi cǎ le n dit' te'ǐ' ni n ts'ǐ' jǐ' bi la ta he hi cǎ le ni dn n dit' te'ǐ' ni n
 a ko go ci hi dan an t'e n dit' te'ǐ' ni n

a ko go us tsǎ hn nǐ ts'á nai n tǎ te'ǐ' ni n hi k'o di' a xan ni di'
 15 te'il do l'ǎ je bi la ta yo yi hi ti ts'á yi hin di lǎ go a na dal te'ǐ' ni n
 k'us n daz jǐ' nai hi tǐ go an na dal te'in ni n te'ǐ' jǐ' bi la ta he hi hún-
 dij ts'á yi yi hi lǎ kal xa des bj te'ǐ' ni n ai jǐ' nai des kǎ tei ni n
 ko di' n de si da nǐ yi te'ǐ' ni kǎ te'ǐ' ni n di yi n de n dit'
 te'ǐ' ni n di ci hi dan ǎ t'e n dit' dǎ' yi yǎ na go di dza te'ǐ' ni n
 20 xal k'el bi te'ǐ' n te'un kǎ ni an lǎ yi yǎ te'ǐ' ni n

ai di ǎ l n yi yǎ go n ne' nǐ xa dzi te'ǐ' ni n di n ni n ye bǎn-
 ni ǎ das 'ǎ nǐ ne at dai di tǎ te'ǐ' ni n ko jǐ' da' n 'a te'ǐ' ni n
 a' nai yo xo ǎ bi te'ǐ' go da' nai di 'a te'ǐ' ni n ci ki yi xa go ǎ t'e go
 da bi k'e a no li n sǐ hi k'e bj be ca da go j yǎ be ba' nac kǎ go de
 25 bi te'ǐ' be di ca da' yu ge sǎt ts'a yo si di xǎ tel n de' a ǎ da t'ǐ-
 la dǎ' di t'ǎ dǐn jǐ' t'ǎ das ka hi n nai nel 'ǐ dǎ' n de' an di
 te'ǐ' ni n

a ko go us ts'á hn nǐ n de yi te'ǐ' xa na dzi xǎ lǎ di n ni
 da' n 'a yil n dt' te'ǐ' ni n di jǐ' t'ǎ das kǎ hi nai ne ǐ dǎ' an di
 30 te'ǐ' ni n i tsǐ' bj yi gan di ai nai nel 'ǐ dǎ' an di te'ǐ' ni n us ts'á-
 hn nǐ ye 'ǐ n dt' te'ǐ' ni n da' n de' ne lǐ go de daz t'ǐ do lǎ
 n dt' te'ǐ' ni n a ko go n de xa na na dzi do n de n lǐ da' n di' di
 bj bi ni hi da' bj k'e a no li hi k'e bj ca da go yǎ hi bi ǎ
 at' dǎ n di n dit' te'ǐ' ni n do da' dǎ n di ǎ n di na do nt'

Then her provisions, corn meal made in mush basket in she-dipped up | they say. Man where he sat by him she put it they say. Then | the man spoke they say. "That I am not accustomed to eat. Away take it," he said they say. Then deer its flesh pot which-lay soft | boiled sitting, pot in that she took out. Basket in man to him | when she put it, man spoke again they say. "I am-not accustomed to eat it," he said again. | Man said it they say. "Away take it I am not accustomed to eat it," he said again | they-say.

Then, "Its provisions just that, its provisions my food its-provisions I travel. What will it be?" | she said. The woman said-it they say. Then man spoke again | they say. "Shrub green its-tops I am accustomed to eat. This *gusndazi* its tops | I am accustomed to eat," he said they say. "Ts'iji' its tops I am accustomed to-eat," he said they say. | Then, "My food it is," he said they say.

Then woman basket took up they say. Here near | brush green its tops she broke off. Basket putting them in she walked-about they say. | *gusndazi* taking off she walked around they say. Ts'iji' its tops she pulled off. | Basket she threw them in. She filled it they say. There she put it down again they say. | Here man who-sat to him she put it they say. "This," man said | they say. "This my food it is," he said. Then he ate it. He began to eat they say. | Full to him that she placed all he ate they say.

Then all he ate man spoke they say. This face on his side | that he carried he took off they say. Here he raised it up they say man. | He kept moving it around. Toward her he held it they say. "My kin, what is it? | Just like a deer it looks I think. Deer when I go to are afraid. With it to them if I approach, | to them I go with it here away from me they run." Man when he was doing this | these shades four places shades those standing when he looked at man said it | they say.

Then the woman man to her spoke again. "Well, this face | hold up," he said they say. Four places shades those that stood when he looked at he said it | they say. Meat deer that he had killed that while he was looking at he said it they say. The woman, | "No,"¹ she said they say. "Just man if I were I would do it," | she said they say. Then man spoke again. "Not man you are but this | deer its face just like a deer it looks like deer me are afraid because | I say it," he said they say. "No, I say what-

¹ So rendered by the interpreter. The Apache word appears to be a form of the verb *to look*. "I will look at it."

te'i ni n ʌs ts'a hn ni an di te'i ni n do a k'e n ta go da i ko di
hi zjn go de da dn 'a go de ci te'i' da dn 'a hi bi ya anl duc n di

a ko go ʌs ts'an hn ni te'e tco ba' an di te'i ni n ʌs t'san ni
bi ni' ni da li yec tei la da' ail ni te'i ni n bi ye' bi ni' ye go ya' ni
5 do go ya go ai yin la la da' ail ni te'i ni n ʌs ts'an bi gal ye na ga-
ni bi ts'a da li yec tei la da' ail ni te'i ni n a ko go ʌs ts'a hn i
his na si li te'i ni n

a ko go ai ji' da' hi ya te'i ni n n de n ni da yo a ci' yi te'i'
da' hi ya hi ko di' n da yd n ni go a t'i' te'i ni n ai di' n ya
10 te'i ni n a ko go n de n ni da' yo a ni bi te'i' da' n 'a te'i ni n
a ko go bi te'i' da di dil n di' te'i ni n yi ni tsot te'i ni n n ni ni
yi ni tsot te'i ni n ai ko ji' ne go da' n 'a yd n dit' te'i ni n a ko go
gat dza go yd da di dil n di go ai ji' n de' yi nel' i' te'i ni n do' n-
jo go be' ni 'i da' yu ge' hi di' bil na n da yil n dt' te'i ni n

15 ai ji' da' na nas dza tei ni dn da ai k'e go bi te'i' da' nai n a
te'i ni n xe das do ja be n di i yo ge' hi di' bil n a n da ne na do nt'
te'i ni n a ko go yu ge da' na naz dza go gal la da wan jo n jo go
n ts'it k'e ji' da' n 'a yd n dt' te'i ni n ʌs ts'a ni i ni bi t'a' ji'
yd da' di dil n di go bi te'i' n ya das do ja' n jo go ga la hnl jii'
20 cil jij go n ta' n ts'i tsun bi ts'i k'i ji' bi da di dn li

a ko go hil j' da' dai dn 'a te'i ni n a ko go n lok' nd ts'a
te'i ni n con ʌs ts'a ni n ts'a ji' di ni tsi bi ka i bi ka ge ba t'o
das ka ni bi ka ge n ne yi te'i' da huc got' i ka ge ni nai dn il
ʌs ts'a ni ye yonl kal bi bi tsil ni nai n dil go ye yonl kal te'i-
25 ni n a ko go bi ts'i li ʌs ts'a ni di ji' n de nes djit' bi k'e go co
ni go ji' n de bi te'i' xun di n de ʌs ts'a bi te'i' xun di do go-
yan di ye yon dil te'i ni n bi gal ye go yan i ye do go ya go ai-
yun la bi k'e go nanl dji te'i ni n

ji' yi te'i' da' hi ya te'i ni n a ko go (ye ci no ci)¹ ce yi no cunl-
30 hi hi ba ni ya i do a l go ail ni te'i ni n ya' xa dn 'a go ba' da-
huc dlol ʌs dza ni n de ni ʌs ts'a ni bi te'oc t'ak yo n de' bi te'i'
o' yd 'a go ba' da huc dlol bi ko wa ni bi nat di dn yil le di t'aj
te'i ni n bi ko wa bi nat' go bat di dai huc dloj ʌs ts'a hn i bi go

¹ Suggested when the following word was not understood.

ever you say," she said again | they say. The woman said it they-say. "Not putting it on here | if you stand if you hold it up toward-me hold it for that reason I said it to you."

Then the woman in vain, "Bad," she said they say. The-woman | her mind vanish when he made he said it they say. Her (?) her mind with what he knew | crazy when he made her he said it they say. Woman her gait with that she walks | from her vanish when he made he said it they say. Then the woman | captive became they say.

Then there she went they say. Man face where he held it toward it | she went. "Here come," when he told her it was they-say. There she came | they say. Then man face that he held toward her he held it out they say. | Then toward him she reached-her hand they say. She took it they say. That face | she took they-say. "That this side (right) take it," he told her they say. Then | doing that when she held it up there man looked at it they say. "Not good | I see it. Further over with it go again," he said to her they say.

There she went again they say. Just that way to him she held it | they say. "Nearly I see it. Further over with it go again," man he said again | they say. Then further when she went again, "Well, just good, well | against your body hold it," he said to her they say. The woman face close to her | when she held it to her he came. "Nearly good. Come get on your knees. | When you are on your knees your forehead your head over it hold it."

Then when she was on her knees she held it they say. Then he threw something on her | they say. "Con," was heard (?). Here large deer buck its hide for it shade | that stood its hide man toward it he ran. Hide he took up. | Woman he threw it on. Deer its lower legs when he took up he threw on her they say. | Then deer she became the woman. Four directions she jumped like a deer "co" | saying there man toward her mind man woman toward-her mind making her wild | he threw on her they say. Her gait that she is wild with with it not being wild he made. | Like a deer she jumped around they say.

There toward her he started they say. Then, "Making her-love me | to her I come," singing he said it they say. For her when he was singing for him she trotted | the woman. The man the woman between her legs in his nose | holding it for him she-trotted. Her house around it four times they two went around | they say. Her house around it in front of him she trotted, the

ba' dec dloj yi k'i di' ci zi go yil dec 'aj tc' i ni n

da 'ai xa na da' bi 'a yo bi tc' i' ba ci ne be dzil nat dec gic yo
 yil xaj aj tc' i ni n an yo ge bail gai ye be dzil na dec gic yo yil-
 xaj aj ai n yo ge' tsel tce e be dzil na dec gij yo yil xaj aj tc' i ni n
 5 ai n yo ge' do l' j i n da dec gic yo yil xaj aj tc' i ni n a ko go bi ts-
 yo ya goli la bi be kanj tel hi ja goli dla yo yil na t' aj tc' i ni dn
 a ko go bi ni ba ne dli nai n 'a tc' i ni n is ts' a hni a na ya na-
 na n dil ta da' bo inl go tc' i ni n

ko go di bi ka yil is ts' a hn bi ka' ni na na dza tc' i ni n
 10 is ts' a hn sat da n ge' nat dza tc' i ni n n ne n' i xa ko go he' e a dza-
 lan is ts' a ni n ne n zi tc' i ni n a ko go n de ba n ya n ge' yi ke'
 gonl tsa n de hi ya ni bi ke ye bi de n da yo yi de gis ka tc' i ni n
 n de bi tc' i' xa ya n ji' n de go bi ke' go da h n k' idj di' ni ynl ka
 dza di' n bi' go n ya dla di' yoc di' da' hi ya dla bi ni bi ke'
 15 hi ya la yo n da' des ka tc' i ni n ko di nal yoj di' xa na di' bi go
 go da tc' in ya dla tc' i ni n bi ga' da' hil git di' xa ya dla tc' i ni n
 da' ai di bi go da' yi ya dla tc' i ni n da' yo gat di' hi n de go ai ji'
 xa ya dlan k' e go n de bi 'a' go li ni i a t' i tc' i ni n

ko go da 'ai ji' i nil ka da' t' a ji' na des dza ko wa n yo na-
 20 na dza a ko go is ts' a ni n de si da ji' da hi ya dlan ge dza i di'
 si zi lan ge tc' i ni n ai di' yo ge' da' na nas dza dlan ge tc' i ni n ai di-
 yo ge' da' na nas dza dlan ge tc' i ni n ai di yo ge da' na nas dza
 di dn n ya dlan ge ko di' is ts' a ni n de go bi ke' go si zi dlan k' e
 tc' i ni n ko di is ts' a ni bi go ya hl got lan k' e n wa ci' bi go
 25 nec djnt' lan k' e tc' i ni n ai di' ya' na hl got n ko go bi nat'
 got de t' a go na nes djnt lan ke tc' i ni n ai di' ya' na hil got a ko go
 na nes djnt dlan k' e tc' i ni n ai di' ya' na hil got n ko bi na go de
 t' aj yo na nes djnt di dn i na got de t' a go di dn nes djnt ai ji'
 n de yi tc' i' da' hi ya dlan k' e go a nai yol ka tc' i ni n bi 'a go-
 30 li n' i a t' i tc' i ni n

da' na di t' a hi k' e go yil da' huc aj n yo n ne' a' nai yol ka
 tc' i ni n bi ko wa bi nat di dn yil le di t' aj ni da' ai k' e go yi ke'
 le di hi dza tc' i ni n a ko go anl n ne nai yis ka yil dec a ji n yo
 n di ynl ka tc' i ni n

woman. Deer like | for him she trotted. Behind her he standing they two went they say.

There it rises under it toward it jet with mountain where the gap is | they two went up they say. Beyond that white stone with mountain where gap is they two went up. | Beyond that red-stone with mountain where gap is they two went up they say. | Beyond that turquoise where gap is they two went up they say. Then down beyond | they live. Deer bucks those only where they live they two came back they say. | Then those deer over her good time was they say. The woman pursued they chased | mounting her they say.

Then this one her husband with, woman her husband came back they say. | Woman where she had stayed he came back they say. The man, "What has happened, | the woman?" man he thought they say. Then man to her where he had come his tracks | he saw. Man he had walked his tracks where he had gone he trailed they say. | Man to her where he had come up like a man his tracks to the ridge he tracked him. | There like a deer where he had come this way he had come. Deer his tracks | where he had gone he trailed him they say. Here cañon across like a deer | down he had gone they say. On top ridge he had come up they say. | Right there like a deer he had gone they say. Then ridge like a man there | he had come up. Then man his wife he had had did it they say.

So far right there when he trailed him back he started. Camp he came back. | Then the woman, man where she had sat where had come there | she had stood they say. Beyond there she had gone they say. Beyond there | she had gone they say. Beyond there she went. | Fourth time where she came, here woman like a person her tracks she had stood | they say. Here the woman like a deer she had jumped. Over here like a deer | she had jumped they say. There she had jumped again. Here around it | every way she had jumped they say. There she had jumped again. Then | she had jumped about they say. There she had jumped again. Here, another-direction | backward she had jumped about. Fourth time in different-directions, fourth time she jumped. There | man to her he had gone. Then he trailed them they say, his wife he had had | did it they say.

The way the sun travels with her where they two had gone man tracked them | they say. Her house around it four times with her they two had encircled it just the same after them | he went around they say. Then all he trailed. With her where they two had started | he trailed they say.

da' t'a ji' nat des dza tc'i ni n a ko go an ni ta n ne' go li n yo
 nat des dza tc'i ni n des n da n yo na dza tc'i ni n a ko go xa go'-
 lan ci us ts'a hn ni da et di la k'e nan tsa da tc'e hai yo ci la ci go
 a ko nan dza n dit' tc'i ni n lan k'e gan di da' bi n dit' n de
 5 yd go li ni tc'i ni n xa go ca lan gol ze tc'i ni n na dza go di i
 yas ka da' nat dza go a ko go di n de bił go tc'i li ni na t'o ke de
 n la' d ta yas ti go n la' a n de n da' n dit' tc'i ni n a ko go n de
 n la' at dza da la hi ge go ya ya ya dał ti' go xa ya go ca lan ba ya-
 dał ti da' n dit' tc'i ni n a ko go ba' ya na' n ti' tc'i ni n n la le
 10 ya dn i bi ke' a ko na' nol za' ko ya lañ ci yo da' don t'i go se'
 tc'i ni n ga hn n de ye a' da' t'i tc'i ni n

ga hn nł ji n xol ze hi ko gel 'a' yi la tc'i ni n da ni do leł
 da' bi n di tc'i ni n n de at da bi n di tc'i ni n a ko go a ko
 nan za ko ya n yo tc'i ni n da' ga hn nł ji n tse' da ge' de nez ti
 15 tc'i ni n bi djat' d ki das la go ai yu n la da' nez ti tc'i ni n bin ta'
 des ni go nez ti tc'i ni n

a ko go di us ts'an ni bi ko wa n ge tc'e he ta n de na da' d ka
 tc'i ni n a ko go ga hn l ji n da dla t'e go an n t'e na nil get yo-
 we ci da' ni do leł go n bił n dit' n de tc'i ni n ko go na dil got'
 20 a t'e go la a da do' n di hi ko n dit' tc'i ni n

us ts'a hn ni tsi da lañ k'e di' n ya tc'i ni n bi gan ko di' da'
 i ts'a ni da hi ya lañ k'i ji' bi yan da' gol k' u j go ai yi la tc'i ni n
 da' yi ke' da' di hi dza bi ke' bi gan da got' ge go yi ke' us dza ni
 yi ke' de hes dza tc'i ni n di us ts'ani di dn n ya ni da ai-
 25 k'e go yi ke' ni he dza ko di' bi go da' hi ya lañ k'e yo bi ke'
 a na xe dal be ko wa ni bi nat di dn nił bi ke' le di hi dza da' a
 yił a na t'ac lañ ke yo di n ko yił dai dez aj lañ ke yo bi gan da'-
 goc Gij go yi ke' de hes dza yo di n de bił nanł sa ni da' xon t'e he
 nał seł bi k'i di go bi ke' na zel

30 n la gol n de da la' a do n jo da la tc'i ni n ba' na gon l'ok go
 na zel tc'i ni n go ai ba' xa' do' a go na' do la gon se' tc'i ni n go
 ai ba' xa' do ta go o' nala' da' n jo go i ke' na de za tc'i ni n

bac jin de na dez Gij yo bi ke' xa naz za' tc'i ni n ai di' yu ge

Then back he started they say. Then now man where he had lived | he started back they say. Whence he started camping he returned they say. Then, "Something | that woman she is not I came back. In vain somewhere | there I came back," he said they say. "Well, as you say," they said to him, people | those who lived with him they say. "What has happened?" they all said they say. When he returned four | when days were when he returned then these people with him those who lived tobacco summons | when they had sent, "Come together," he said to them they say. Then people | came together. Just one place about it when they talked. "What happened to her you discuss," | he said they say. Then about it they talked they say. "Well, | as you say her tracks there we will move. Where her house is we will look," they all said | they say. Gan people did it they say.

Black Gan one called torch he made they say. "Just you it will be," | they said to him they say. People said it to him they say. Then there | they came, where the house was, they say. Then Black Gan on his back lay down | they say. His legs lying one on the other when he arranged he lay they say. His forehead | having his hand on he lay they say.

Then this woman where her house was in vain man they tracked | they say. Then, "Black Gan, do something you are? Get up. From here | just you it will be," they told him, people they say. Then he got up. | "Why do you say that?" he said they say.

That woman where she had sat he came they say. His fingers here right | woman where she had started his fingers forked he made they say. | Then her tracks he trailed. Her tracks his fingers forked her tracks, woman | her tracks he trailed they say. This woman four times had stopped just that way | her track he trailed. Here like a deer where she had gone her tracks | he followed about. Her house around it four times (?) her tracks he went around. | With her where they two had gone here this way with her where they two had gone his fingers forked | her tracks he followed. These people with him who had come all of them | traveled. Behind him in his track they marched.

There with them man just one was not good they say. He was interfering | they marched they say. Then, "That one for him when you sing send him back," they all said they say. Then | that one for him when they sang they sent him home, then well after them they marched they say.

Jet gap they went up after them they went up they say.

ba' bail gai ye na des gaj yo xa na za tc'i ni n ai di yo ge' tsel tce e
na dec gaj yo xa na za tc'i ni n ai di' yo ge do l'i ji i na dec gaj yo
xa na za tc'i ni n ko di' n bi nan za tc'i ni n na ko ya us ts'a ni
ba' ne dli si 'a hl ts'ak' go da ts'i dit' ts'ak' da' si ja xa hi ddt dlat
5 si xa hi di dlat

a ko go gan l'ji n xat dzi tc'i ni n di ci' i tsoz hi da' nel' i
n ddt tc'i ni n n lai bi' a gan nel te hi nd di ji' di ci tsos i us-
ts'a n ni xa ye na ya dla ji' n ke de he gal si ts'os da nel' i n ddt'
tc'i ni n a ko go ni bi ts'os dai nel' i tci ni n ni bi ts'os ni n la yo ya
10 o hi yal tc'i ni n bi dail ts'a' lenl t'e yo ya o hi gal tc'i ni n

ko go xa de ci bi l'ol tc'i ni n ya na del xol ze hi bi l'ol tc'i ni n
ye' yon le us ts'ani yiz lo tc'i ni n ji' ba ci ne k'a yi des t'ok
to· ni tsa tci ni n di bi ni de ti an da go nes at tc'i ni n dza di'
ba' d'gai ye k'a na des t'ok tc'i ni n tō· na hl ts'a go bi' ni
15 dan n da go nes at tc'i ni n dji' tsel tci' e k'a na des t'ok bi' ni
tsi dan des dzot tc'i ni n dji' do l'i ji k'a nai des t'ok go bi' ni
do bi na goz zi da tcn ni n dza ji' us ts'a ni ja tc'i ji' nal go
tc'i ni n bi bi ts'a' si da nes dzot ge' a ti tc'i ni n

dza ji' bai ci ne bas yi ke' nd baz bi tsi' t'a di' go n de' k'e go
20 da hcs t'ō' bi ni' ni dza ji' bail gai ye bas yi k'e nai nd baz bi yac-
t'a go a ko go ji' tsel tce' e bas yi k'e nai nd baz tc'i ni n da'
bi ziz n t'i go n de' k'e go na hl ts'a tc'i ni n dza ji' do l'i ji bas
yi k'e nai nd baz n l'ak nd ts'a n de' k'e go n de ni us ts'a ni n ts'e-
den t'i tc'i ni n ko ji' bi tc'i' da' na za tc'i ni n ba' nan za tc'i ni n
25 gō ya' tc'i ni n btl na de za tci ni n gō l'ni yo btl got tcn li ni jo'
btl na de za tci ni n a ko go da la' dji bil nan za tci ni n a ko
bil go tc'i li tc'i ni n

da bi ya he' da' nes ta yo bil an ka il de tc'i ni n a ko go to
des ni tc'i ni n di dzil naz' a yo bi' da' ic tci tc'i ni n n de'
30 yd go li ni ja je teo' he an ka xa dal djet' go m bi hi del tci ni n di
us ts'a ni a ko a' na dal m bi hi de lo bi' bi ja je m bi de lo a na dal

Beyond that | (?) white stone gap they went up they say. Beyond-
that red stone | gap they went up they say. Beyond that turquoise
gap | they went up they say. There they overtook them they say.
Across down the woman | for her celebration was was heard, they-
all heard it. Just songs only the sound came up; | songs the sound-
came up.

Then Black Gan spoke they say. "This my soft feather
watch," | he said they say. "Over there deer those in a herd the-
center this my soft feather the woman | wherever she is going-
about it will alight. My soft feather watch," he said | they say. Then
his soft feather they watched they say. That his soft feather down-
there | alighted they say. Deer saw it. Circle in it alighted
they say.

Then some kind his rope they say. Sky hanging that called
his rope they say. | With it he threw it. Woman he lassoed they-
say. There jet arrow he shot. | "To," it sounded they say. Those
deer little distance scattered to they say. There | white stone
arrow he shot again they say. "To," it sounded again. Then the-
deer | some distance scattered to they say. There red stone arrow
he shot again. Those deer | ran away they say. There turquoise
arrow he shot again. Those deer | they did not see again they say.
There the woman only every way ran about | they say. The deer
from her ran away it was they say. .

There jet ring on her he threw. On top of her head then
like a person | it alighted, her face. There white stone ring on her
he threw again under her arms. | Then there red stone ring on her
he threw again they say. Just | her belt line like a person they saw-
her they say. There turquoise ring | on her he threw again.
"nl'ak," it sounded. Like a person human the woman alighted |
they say. Here to her they started they say. To her they came
they say. | She was wild they say. With her they started back they-
say. Where she lived with her where they lived (?) | with her they-
started back they say. Then just one day with her they returned
they say. There | with her they lived they say.

Just everything where was ripe with her they were gathering
they say. Then water | began to make a noise they say. This
mountain where it stands horizontal deer they gave birth they say.
People | with her those who lived fawns when they hunted they-
brought in they say. This | woman there went around where-
they brought them in deer their little ones when they brought in
she went around. | When she looked all she encircled they say.

yi nel'í go ał le di hi da' tc'i ni n n da hi da' yo bi kə wə yo a ko go
 xat dzi tc'i ni n n de no li xi ai za ye tco' xə m boł del'í ai k'e
 a t'e hi bi k'e gəj xa dzus gai hi ai ba no ya yo go soł xə la' n dit'
 tc'i ni n gon ye go' an de xə la' n dit' tc'i ni n

5 k'a ca' a gan t'e hi yuc tcj la go an di tc'i ni n xai i' a dju n go-
 na 'ai xa na da' hi bi ya ji' dzil dıl xı go si 'a bi k'a ji' do na-
 kai da' buñ kał tci di do da' le ga' n dit' tci ni n k'a ca' na dji
 xa ga yo a ko dzil yi ka' yuc tcj la ga' an dit' tc'i ni n n jə n ne'
 dan di tci ni n n na' ni ka za ye tco xə m bıt' del' n de' lan ni yo
 10 yi ta' 'a' na da tc'i ni n

da an da go de ya yo la' n de' da' t'e go ca' an di n zı dıa tc'i-
 ni n ka la dzıl aıl ni bi k'a yo do ca' n ne' n zı tc'i ni n go'
 a ko n de de ya tc'i ni n dzıl yan ya bi k'a yo dak ki ni ya
 tc'i ni n ko' bi da hil goj yo n ne' 'a' na dał tc'i ni n n t'o go
 15 bi ja je' sil la ba' tc'in ya tc'i ni n bı bi ja je dıa ts'in zi go
 dai nı la' na ts'ı set' tc'i ni n ko go be' ts'ız l'ə l'ol be go' tc'in yi
 tc'i ni n kə wə yo ts'ıt des ɣı ko wa yo n tc'in ɣı tc'i ni n

a gan t'e hi la go m be na da xə xes del yo ɛs ts'a hn ni da' hi ya
 tc'i ni n kə ɣwa go nel a di' yi ta' de ya tc'i ni n m bi hi del'í
 20 da bi ɣa yi nel'í tc'i ni n go' a na dał tc'i ni n da' kəñ ɣwa
 n de da bi ko wa hi go nel 'a yo n ko bi ko ɣa ni hi ni ɣa dzıl dıl-
 xı hi bi k'a di' ni ɣı ni ya n ya yi nel'í tc'i ni n bi ke' gıc ji'
 yi nel'í bi ka' n tel go li kɣ hi go ynl tsə

ga ca' yuc tcj ni n de' ai yi yi la la go tca' nes yil ɛs ts'an ni
 25 hi tcak xa ki la lan na da kai lan yo no xıl dic n di n dit' tc'i ni n
 do da' no xıl di n dit' n dit' tc'i ni n da' da' nas sa bi ko wə yo
 na hut dza tc'i ni n a ko hi tcak go sıt da' tc'i ni n xa 'a la n'
 n zı go bi ja je ni ya hi tca go sıt da' tc'i ni n xa ko' la' ac n ne
 n zı tc'i ni n

30 a ko go xa dzi tc'i ni n n ne' dji yuc ka go da' do xa na dzi he
 dji bes ka go at n dit' tc'i ni n n de no' li ni n dza n la' ał n de
 da no hi ɣa n la' ał n de' n dit' tc'i ni n ne la le da' n dit' n de'
 'at da' n di tc'i ni n a ko go n la' at dza ɛs ts'a n si da ge xai yo
 na ts'ıt da ke ci n sı hi bi ɣa 'a' no xıl dıc n ni n dit' tc'i ni n xai yo

Where she came back her house then | she spoke they say. "People your band those fawns those you bring like this | those are, between-their toes white stripes those if you come to do not kill them," she said | they say. "It will be dangerous. Do not do it," she said they say.

Because ones like that she had given birth she said it they say. "Sunrise, sun | where it rises under mountain black stands. On it do not go around; | hunt do not," she said they say. Because seeds | where she gathered there mountain on it she had given birth she-said it they say. "All right," men | they said they say. (?) fawns they were bringing people many places | among she walked around they say.

Some time when it had passed one man, "Why does she say it?" he must have thought they say. | "Well, mountain she mentioned on it let me go," man thought they say. Then | there man started they say. Mountain he came to. Its top he came up | they-say. There small cañon man went around they say. Just then | her young two lay to them he came they say. Deer its young when he thought | both he killed they say. This way he tied them, rope with, then he took them on his back | they say. Camp he-carried them. Camp he brought them they say.

That kind many where they were bringing them the woman went | they say. Camp its end to it she started they say. Those they-brought | all of them she looked at they say. Then she went about they say. Then camp | man just his house where the end was there his house was he was the one mountain black | on it those he brought she came to, she looked at them they say. Between their toes | she-looked. On their backs spotted she saw.

Because those she had borne man those he had brought she-began to wail. The woman | cried. "Wherever you go, I told you," she said they say, | "Not I told you," she said they say. Then she started back. Her house | she came back they say. There when-she cried she sat they say. "Alas," | she was thinking, her young when she cried for she sat they say. "What (interrogative) shall-I do?" | she thought they say.

Then she spoke they say. People four when days were not yet she spoke. | Four when day came she spoke they say. "People your band here come together, | all of you come together," she said they say. "All right," they said. People | said it they say. Then they came together, woman where she sat. "What | you think?" I thought because I told you that," she said they say. "What |

na ts'un ke ci go a dn n di da ga da bil' te'ut n dit' te'ini n a ko go
 5 ts'a hn ni xa dzi te'ini n n la le n si hi bi ga 'a' no xil' dic n di
 n dit' te'ini n na t'o ke de a'le na ki ts'at da n dit' di be n de
 da'go li yo be' bi ta be go n di' a' le n dit' n de da bi ya n la' at-
 5 dza go l'e' go no xa xa' dic 'a hi bi ya 'a' no xil' dic ni n dit'
 te'ini n no xa xa' di ca 'a hi bi ya 'a' no xil' dic n di n dit' tei ni n'

a ko go xa' n 'a te'ini n bi' bi yin xai n 'a te'ini n it do' a' go
 yo' ka' ut do' a' go te'ini n da' ut do' a' go n ke ni ka' te'ini n
 n la le n de no xil' go n li ni da' la' e no xa xa na dic t'a n nit'
 10 te'ini n' ne la le da' bil' te'ut n dit' te'ini n ko go xa' n 'a te'ini n

ba' t'o ya' o le n nit' te'ini n ba' ce ci ne na t'o tse' si got di
 be ba' t'o ya' o le n nit' go 'i' n lat' 'i' n zat' no tsa' si li
 n nit' te'ini n na xo ko se' n ke na ts'i di ts'i yo no tsa' si li cil' goñ-
 zo yo no tsa' ne da di ni tsi' bi ka' i ba' ne ti ko a ga da' go' tsa'
 15 es ke' ji' da' tco ka' le' n nit' te'ini n

di da' no' xun t'in yo bi' bi ke' n de zi di hi ya lan k'e hi ci
 ac t'i do le' a ko n dit' a ko go a ko

PRAYERS FOR HUNTING DEER.¹

es ts'an na dle hi bi ko wa' te'ini go' bi wo ye yil' si ke te'i-
 ni n es ts'an na dle hi xat dzi si wo ye bi' bi ka n je n dit' te'ini n
 20 ci ko wa' an ni de go' an da goc la n nit' ci ko ywa' ba' go' tco bat'
 n nit' go' nun ka da' hi ya te'ini n

a ko' xat dzi tei ni n djan go na 'ai ci ta n dn n dit' te'ini n bil'
 n ke n de ji bun ka de ya n nit' a ya da' xa go do le' n nit' te'i-
 ni n di ni tsi bi ka' i bil' n ke n de ji xa go ca bi dn yil' go a t'e
 25 yil' n nit' te'ini n

go' ya n ya te'ini n bi' ai ni ni hi da' ai bi da ci' na ya go
 yil' tsa' te'ini n

a ko go ni te' i si k'as n si tsa' bil' na gol ni' xe la' yil' n nit'
 te'ini n
 30 da' yi te' i' de ya te'ini n da xin' k' i di' yi te' i' xa nan ta te'i-

¹ Dictated by Antonio in August, 1914. A free rendering will be found on pp. 62-64, above.

do you think you said that?" they all said to her they say. Then | the woman spoke they say. "Well, I think because I said that-to you," | she said they say. "Tobacco token make, twelve," she said. "These with people | where they live with among them send-word," she said. "People all when they come together | at night to you I will sing because I told you that," she said | they say. "To you I will sing because I told you that," she said they say.

Then she sang they say. Deer their songs she sang they say. When she finished singing | day broke, when she finished singing they say. Just she finished singing it was day they say. | "Well, people with you those I used to live just one to you I will sing again," she said | they say. "Very well," they said to her they say. Thus she sang they say.

"For her a smoke prepare," she said they say. "Jet pipe bent down | with it for her a smoke prepare," she said. "Oh, over there, oh, far I go it is," | she said they say. "Great dipper where it goes down I go it is, where I like it | I go, I live. Large-deer bucks for them I lie. There you pray (?). | My navel (?) you-must pray," she said they say.

"There where your trails are deer its track long these one has-gone along I | it will be I, there," she said. Then there.

PRAYERS FOR HUNTING DEER.

Ests'annadlehi her house they say. Then her grandchild with-him she sat they say. | Ests'annadlehi spoke. "My grandchild, deer for them hunt," she said they say. | "My house new I will-make again," she said. "My house is bad," | she said. Then for-them he went they say.

There he spoke they say. "Sun, my father, I speak to you they say. With | those you look upon for them I go," he said. "Please, quickly it will be," he said they say. | "Largest buck with those you look on quickly for me you bring it is," | he said-to him they say.

Then to it he came they say. Deer the one he spoke about just that one in front of him as he was walking about | he saw they say.

Then, "Wind my brother from me do not warn him," he said-to him | they say.

Then toward him he started they say. On the ridge toward him

ni n' a ko go da ko ja na ya tc'i ni n na oz kat hi bi ya do' na-
 ya le ya yi t'a o ya go' yonl t'ok' tc'i ni n yonl t'ok go yi zes xi
 tc'i ni n go' ni yi tc'i ni n ci go ye i xe ye'e n dit' a ko go ya ix xe
 n zi ci yo ye i ye ix xe ye'e n di tci ni n bi yo ye ca' an di

5 a ko go na n je yil na do' n nct' tc'i ni n a ko go na des dza
 tc'i ni n n la hn' bi ka na dn da' yil na do nct' tc'i ni n as tsan na-
 dle hi ca' a bil n ni a ko go o i a bi ya yo da na dn da na yil do-
 nit tci ni n

hi ya l yo ci la hn bun ka n ka de ya na yil do nct' tci ni n
 10 xa do lel go a t'e ci la hn' do i dez 'a go li go na ca go 'a' duc n di
 n nct' tc'i ni n

ni tc'i' na yo ka tc'i ni n cik k'is n xa go do lel go 'a' n duc n di
 ni tc'i ni n

go' da' ya na bi dla tc'i ni n n tse do a na xin da go bin da ci'
 15 da na di dza bi bi 'a di go' yes xi go nai yi di ko go ail 'i tc'i ni n
 a ko go do lel hi lan ai ni tc'i ni n as ts'an na dle hi an di tc'i ni n
 ai k'e go at da tc'i ni na go di tsa' hi a t'e

as tsan na dle hi bi ko wa bi ya go n di di' bun ka de ya tc'i ni n
 a ko go kq' do bun ts'e ut dan de hn xa go n dit tc'i ni n xa go-
 20 do lel n dit' tc'i ni n bi ye' ge ba' uc ci ne isa i za dil dul xl go
 go' xa nan ye ba d gai ye i de yi ya nai ti da' go ai yun la da'
 bun ka de ya go' ac t'i n nit' tc'i ni n

a ko go bun ka tco' ya l ga o wan si k'is n xa go do lel go' an t'e
 bi' n li' bi ke' un dli n di' ca' bi dn yil go 'at' t'e go' an dle ni

25 a ya de' djun go na 'ai ni ni ja je ne li n l tc'i d d xl si k'is n
 a ya da' xa go do lel go 'a t'e go a duc ni n ka de ya go a duc ni
 di ni tsi bi ka i do lel bi ts'i n tca' hi do lel go a t'e do xa yi 'i-
 do lel go go' a t'e hi bi ya an n duc ni

a ko go na ya be' ge' ba tc'in ya go xa di' ca' ban ca ts'i n zi
 30 tc'i ni dn' n ya di' a xan ne da xl gat' ai di' le' ts'un zi go ai
 bi tc'i' go' bi t'a' o tc'in ya go' tc'onl t'ok tc'i zes xi go n tc'in yi

di as ts'an ne a ko go as ts'an ne la' tc'i no l got' no li bi ni
 la' xol ya l xe la' n nct' tc'i ni n bi dji la' xol ya l xe la' a ko go
 do la' na zos de xe a t'e da' ce' no xol na go n nct' tc'i ni n

he put his head up they say. | Then just there he looked about they say. He prayed because he did not look. | Close to him when he came he shot they say. When he shot him he killed him | they say. Then he brought it they say. "My grandchild, thanks," she said. Then "Thanks," | she thought. "My grandchild (?) thanks," she said they say. His grandmother it was said it.

Then, "Hunt again," she said to him again they say. Then he started again | they say. "Your sister for her go again," she told him they say. Ests'annadlehi | it was said it. Then, "West under it go again," she told him again | they say.

Where he walked, "My sister after her, after you I go," he said again they say. | "Quickly will be it is, my sister; not it moves it will be I go about I say," | he said they say

Wind he made requests of they say. "My brother, it will be soon I tell you," | he said they say.

Then he did the same again they say. First not far in front of him | it came deer female then when he killed it he carried it. Thus he did to it they say. | Then, "It will be this way," that one said they say. Ests'annadlehi said it they say. | "That way, they say. We do that again it is."

Ests'annadlehi her house from midway from top to bottom after it he started they say. | Then, "Fire not first you go quickly," she said they say. "It will be soon," | she said they say. In it jet vessel mouth blood black | then the foam white stone cup she dipped it up, then (?) she did it. "Then | for it I go I am," he said they say.

Then for it he walked. "Ganowan, my brother, let it be soon it is. | Deer your pet you are in charge of them but me bring one it is I tell you."

"Please, sun you your child I am." "Wind black, my brother, | please let it be soon it is I say," "For you I go I say. | Largest buck it will be. Its body large will be it is. It will not be looking around | then it is for that reason I say it to you."

Then he walked about there when he came to it, "What way shall I approach it?" he thought | they say. "Over there closer ridge there will be," when he thought, that | toward it near when he came he shot it. When he killed it he brought it back.

"This woman then woman one flowing she may be its face | some she must not eat," he said they say. "Its heart some she must not eat. Then | not some I kill again it will be when you give me bad luck," he said they say.

a ko go n de da bi ya bi' dai ya tc'ini n dak' k'e go bi'
 da xa ga la xat dun anl se di' do yet ci la' n de dn dt' tc'ini n
 ne la le ne da n dit' tc'ini n bi' n de dai ya ni la go da yan di
 'at da lil do n dit' tc'ini n

5 di hij ge tc'ij jonz n de dai ni an dak k'e a t'e tc'ini n di ni tsi
 bi ka i ja yi ya tc'ini n dun n do tco us kin da a ya t'e tc'ini n
 ya hi o wan an da yan t'e tc'ini n ya ni cin da yan t'e tc'ini n

n la le da xa do' xol djt da lil di ni tc'ini n n de da hi ka
 tc'ini n n de di hi dji yo da' luj ki ci ji jone si tj da bi ya k'e yo
 10 da xa al k'i da' n de o hec djt' n de da' bal n di tc'ini n da' di ca
 n di an t'e ni da' si tj tc'ini n n ne' tagi ol djt tc'ini n

da li ya ya yo da' da hi ya tc'ini n' n do tco' us kin a t'i
 tc'ini n da' la hi go da' hil gut ji' xa ya tc'ini n a ko go n do tco
 us kin a t'i tc'ini n bi da ya xai n dj tc'ini n ga bi da ge'
 15 na yoj ban da ci' tc'ini n si kat da na hi la yo o' yi tsi tc'ini n bi-
 da ya ni ail' i tc'ini n da' t'a ji' da' nas tsa tc'ini n bi ya yo
 xa ya n yo xa nas dza tc'ini n da xul gut yo an nes da tc'ini n

a ko go da n da go de ya go da ca' te n zi tc'ini n yi tc'i'
 xa nan o no t'a bi da ya ni yi nil' i tc'ini n da a ya t'e tc'ini n
 20 xa la o na no ta tc'ini n da n da na go des dza go xa na t'a bi tc'i'
 t'a da ya te go q' a tc'ini n xa la' o na no t'a tc'ini n da an na
 na go de dza go xa na no t'a tc'ini n da a yan t'e go q' a tc'ini n
 xa la' o na no ta tc'ini n a ko go da n da na got des dza go yi tc'i'
 xa na no ta tc'ini n bi' si li la tc'ini n bi de go li ni si tj go
 25 ynl tsa tc'ini n bi da ya ni a t'e tc'ini n

a ko go yi tc'i' dez iz tc'ini n ya nel iz go yonl t'ok go yi yez xi
 tc'ini n a ko go da do yi kuc e da' ni ti bi gos got' yo an o yi-
 xunl ti tc'ini n yet des yi bi ko wa yo na yil go' tc'ini n di n de
 yil ol dji dn' i da ban ga et di da' un ts'e n yi tc'ini n

30 ga la luj ke ji jonj ni ca' da t'e n zi go ka la noc' i ol je lan ci
 n zi go ai ji' de ya tc'ini n da' i tin di' n ya e ci jone ni di ni tsi
 bi ka i xa yi do xol tonl la go t'a bit se n tc'ini n gi tc'ini n'

Then people all of them deer they killed they say. Leaders deer | they killed. "Well who first will bring in," one man said they say. | "All right," people said they say. "Deer who kills, many who kills," | they said to each other they say.

This bullsnake, people said of him. The leader he is they say. Largest | buck only he kills they say. This man panther boy he is the same they say. | Ganowan, he, he is the same they say. Black Gan he is the same they say.

"Well, quickly let us hunt," they said to each other they say. Men started out | they say, men where they hunt. Then bullsnake lay right on his bed. | "Quickly, already men are hunting," people told him they say. "I go, | but presently (?)," he said still he lay- there they say. Men three were hunting they say.

In different directions then he went they say. Panther boy it- was | they say. Just one ridge he came up they say. Then panther | boy it was they say. His beard he pulled out they say. Hair in front of him | valley in front bush stood right opposite he stuck- it in they say. His whisker | he did it with they say. Then back he went they say. On top | where he had come up he went back up they say. Ridge beyond he sat down they say.

Then some time when time passed, "How is it?" he thought they say. Toward it | he put his head up. His whisker he looked at they say. It was the same they say. | He pulled his head down again they say. Some time when it had passed again he put his head up- again toward it. | Still the same way it stood they say. He pulled- his head down again they say. Some time | when it had passed again he put his head up again they say. Just the same it stood they say. | He pulled his head down again they say. Then some time when it- passed again toward it | he put his head up again they say. Deer it had become they say. Its horns one that had lying down | he- saw it they say. That his whisker it was they say.

Then toward it he stepped they say. When he stepped to it when he shot it he killed it | they say. Then not yet cutting it open he took it up. His shoulder across he put it | they say. He started- to carry it. His house when he carried it they say these men | those who went hunting with him all of them were not. Then first he brought it they say.

"Well, bullsnake I wonder how is it?" when he thought. "Well, let me look. Did he go hunting?" | when he thought there he started they say. Right at the doorway he came, bullsnake largest deer | buck he was pulling out. Still first he had brought it in they say.

di la n ol je ni din n ts'ε ni ge hi ben na 'a ε ak go la la
 tc'i ni n din ga o wan bi ke' xunl tc'i o yunl 'a la tc'i ni n bi'
 na kai ge ya n ya ya nal iz go di ni tc'i ni a ko n de' bi na kai-
 yon de' o xo ta' go bi' ni bic tca' bi tsa' o ki go da' jo go nal je
 5 tc'i ni n

ai da' n din ga hn lji n bi ke' tci co ge o yunl 'a la tc'i ni n go
 bi' na kai ge ya n ya go ya nal iz go n t'ε go bi ke' dan da ge da-
 hil gat den a' nal iz n bi ts' i ts' an das a da bi ts ge da hl gat xa la-
 can de bi t' a ts an nai n ts' i ga yi la go da' t'ε t' ak di be bi
 10 banl tsa' bi tsa' o ki tc'i ni n go' do la' nat dai zes xi n do tco'
 ni ba go nes na tc'i ni n

a ko go a ko an na di' tc'i ni n hi bi ya na tco ka ga hn dl xl
 si k' s n n li' n n jo n di xa ca bit' n yul go a t'ε ganl cin
 si k' s n n li' n n jo n di ca bit' n yul go a t'ε n do tco c ki n
 15 n ko ya n ta ni xa go do le' go a t'ε gi ge' gi ji bi n l ta ni xa go ca
 bi dn yil go a t'ε hij gi dji jonj n ko wa n ta hi di ni tsi bi ka i ca
 bi dn yil xa go do le' go a t'ε n nit' tc'i ni n

di n de a ya dai n di go dai ya bi n tca i yo ket na o ka go
 ail' i tc'i ni n' da ko go

ORIGIN OF THE CLANS.¹

20 da la hi go n de go li tc'i ni n' go tal ba ko wa gol ze ge ja'
 n de go li tc'i ni n' a ko go n de ni gos ts' an bi ka' n de di xi del
 tc'i ni n'

a ko go ts' i to n li ge' tsj tε hi 'a ge ba nan za tc'i ni n' di
 n de 'n' i la ci' da dza go no' li do no hi ts' i tε n an ge xol no ze do
 25 bil tc'i dn nat' tc'i ni n' go ai da 'ai ge' nanl sa tci ni n' yu ge
 na de za tc'i ni n'

a ko go nal woj ge na da' bul na di t' i k' ε nan za tc'i ni n'
 a ko go n de la ci' da dza go ni li do le' bil tc'i dn nit' tc'i ni n'
 na da' bul na di t' in xo dol zel bul tc'i dn nat' tc'i ni n' ai da 'ai ge
 30 ni nanl sa tc'i ni n da' yu ge na de za tc'i ni n' dan za yo o na na za

ts'ε hl goj k' ai tse le an a yo ne' k' ai tse hi t' i ge nan za tc'i-
 ni n' a ko go n de la ci' da dza go ni li do le' bul tc'i dn nat' tc'i-

¹ Dictated by Antonio in February, 1910. A translation will be found on pp. 44-47, above.

This one man who hunted he first who brought in his helpers he had | they say. This one Ganowan after him wind he sent they-say. Deer | where they went about he came. When he stepped to-them this wind inside deer they went about in | when it went deer smelled him. From him when they ran just he came back from-hunting | they say.

Then this one Black Gan after him buzzard he sent they say. Then | deer where they went about when he came, when he stepped-up to them just then behind him ridge | where he was stepping about his head it lay just beyond it ridge over it | his wing he stuck up. This way when he did then he flew. This with deer | they saw him. From him they ran they say. Then not one they killed. Panther | won from them they say.

Then that they used to do they say. Because of that they pray. "Black Gan, | my brother you are. You like them but quickly to-me bring them it is." "Ganlein, | my brother, you are you like them, but me bring them it is." "Panther boy, | your camp you raise-them, quickly it will be, pronged horn those you raise quickly me | bring it is." "Bullsnake your camp those you raise largest deer bucks me | bring. Quickly it will be it is," he said they say.

These people doing the same way they kill them. Deer large they ask. When they pray | they do it they say. So much.

ORIGIN OF THE CLANS.

Just one place people lived they say. Dance house where it is-named only | people lived they say. Then people earth on it people started away | they say.

Then log by a stream log where it projected into the water to it they came they say. "Here | these people half right here you will-live. You Ts'jtenange will be called," | he told them they say. Then those right there stopped they say. Forward | they went they say.

Then valley century plants where they stand in a line they came they say. | Then, "People half right here you will live," he said to-them they say. | "Nada'bumadit'in you will be named," he said to-them they say. Those right there | they settled they say. Then forward they went they say. Far they went.

Rock cañon willows stone come together in, willows where a-line comes to the rock they came they say. | Then, "People half

ni n' k'ai tse hi t'i 'n xo nol ze do bil tc'i dn nit' tc'i ni n' a ko go
n de la ci' da 'ai ge ni nanł sa tc'i ni n' ai n yo ge na de za
tc'i ni n'

tse da des gai ge nan za tc'i ni n' n de la ci' da dza go ni li go
5 bil tc'i dn nit' tc'i ni n' a ko go ts'i des gai n xo dol zel bil tc'i dn nit'
tc'i ni n' go ai da 'ai ge ni nanł sa tc'i ni n' an yo ge na de za
tc'i ni n'

i ya xa dji k'e nan za tc'i ni n' dza ge n de l'a ci da dza go-
no li do lel bil tc'i dn nit' tc'i ni n' a ko go n ne la ci' da 'ai ge
10 ni nanł sa tc'i ni n' i ya xat dji xo dol zel bil tc'i dn nit' tc'i ni n'
go ai ge ni nanł sa tc'i ni n' ai yon ge na de za tc'i ni dn'

k'ai hi tc'i ge nan za tc'i ni n' a ko go di n de d ni di' dat dza
go ni li do bil tc'i dn nit' tc'i ni n' k'ai n tc'i n xo nol ze do bil-
tc'i dn nit' tc'i ni n' ai da 'ai ge ni nanł sa tc'i ni n' ai di' yu ge
15 nad de za

tse yi' ge nan za tc'i ni n' n ne' l'a ci da dza go ni li do bil-
tc'i dn nit' tc'i ni n' no' xi ts'e yi n xol no ze do bil tc'i dn nit'
tc'i ni n' ai dn yo ge na de za tc'i ni n'

t'is hi ba ge bi k'ji xa na za tc'i ni n' n la le n de ni d ni di'
20 da dza go no li do lel bil tc'i dn nit' tc'i ni n' t'is se ban xon nol ze do
bil tc'i dn nit' tc'i ni n ai da 'ai ge ni nanł sa tc'i ni n'

a ko go d tc'i' xa goz tel tc'i ni dn' ai ge nanł za tc'i ni dn'
n de hi d ni di' da 'ai ge ni nanł sa tc'i ni n' no xi xa gos tel e
xol no ze do bil tc'i dn nit' tc'i ni n' ai da' yo ge na de za tc'i ni n'

25 te dil woj ge nan za tc'i ni dn n de' d ni di' da dza go ni li do
bil tc'i dn nit' tc'i ni n no' xi le dl goj n xol no ze do bil tc'i dn nit'
tc'i ni n ai da' yu ge na de za tc'i ni n'

l'o ka da hi gai ge nan za tc'i ni dn' di n dn ne da dza la'
go ni li do bil tc'i dn nit' tc'i ni n' no' xi l'o ka di gai n xol no ze do
30 bil tc'i dn nit' tc'i ni n' ai da' yu ge na de za tc'i ni n'

k'ai bil na go tel ge nan za tc'i ni dn' n de l'a ci' da ts'a go ni li do
bil tc'i dn nit' tc'i ni n' no' xi k'aıl na go tel n xo nol ze do bil tc'i-
dn nit' tc'i ni n'

a ko go to dl xl go n li' ge nan za tc'i ni n' n de l'a ci' da dza

right here you will live," he told them they say. | "K'aitsehit'i'n you will be called," he told them they say. Then | people half right-there they stopped they say. Those forward went | they say.

Stone where it is white¹ they came they say. "People half right here you will live," | he told them they say. Then, "Ts'idεsgain you will be named," he told them | they say. Then those right there they stopped they say. Forward they went | they say.

Mesquite where is black² they came they say. "Here people half, right here you will live," | he told them they say. Then people half right there | stopped they say. "Iyaxatdji you will be named," he told them they say. | Then there they stopped they say. Those forward they went they say.

Where red stripes of willow are they came they say. Then, "These people half right here | you will live," he told them they say. "Kaintc'in you will be named," he told them | they say. Those right-there stopped they say. There forward | they went.

Where rocks enclose they came they say. "People half right-here you will live," he told them | they say. "You Ts'εyin will be named," he told them | they say. Beyond that they went they say.

Where brown stripes of cottonwood are on it they came up they say. "Well, people half | right here you will live," he said to them they say. "T'isseban you will be called," | he told them they say. Those right there stopped they say.

Then toward each other shallow valleys come they say. There they came they say. | People half right there stopped they say. "You Xagosteε | you will be called," he told them they say. Then forward they went they say.

Where cañons meet they came they say. "People half right here will live," | he said to them they say. "You Lεdεlgojn you will be named," he told them | they say. Then forward they went they say.

Reeds where are white striped they came they say. "These-people right here some | will live," he said to them they say. "You L'okadigain you will be named," | he told them they say. Then onward they went they say.

Willows where with them the valley crosses they came they say. "People half right here you will live," | he told them they say. "You K'aiinagotein will be named," he told them | they say.

Then where Black river flows they came they say. "People half right here | you will live," he said to them they say. "You Todεxεε

¹ "Where a 'wash' of white sand is," the interpreter rendered it.

² "Black running to the top (of a hill)," appears to be an exact translation.

go no li do bil te'i dn nat' te'i ni n' no' xi to dd xl e xo nol ze do
bil te'i dn nat' te'i ni n' 'ai yo ge na de za te'i ni n'

a ko go dzil li k'e si la ge nan za te'i ni n' di dn ne hi la ci'
da dza no ni li do bil te'i dn nat' te'i ni n' no' xi dzl li ke' sul lan
5 xo nol ze do bil te'i dn nat' te'i ni n' go ai da 'ai ge nanl sa tei ni n'
ai da' yu ge na de za te'i ni n'

ts'j tse ts'es get' ge nan za te'i ni n' di dn ne hi la ci' da dza
do no li do bil te'i dn nat' te'i ni n' go n de la ci' da 'ai ge nanl sa
te'i ni n' no' xi ts'j tse xes k'i dn' xo nol ze do bil te'i dn nit' te'i ni n'
10 ai n yo ge na de za te'i ni n'

da go des tso ge nan za te'i ni n' di dn ne hi da 'ai ge la' go no-
li do bil te'i dn nit' te'i ni n' a ko go n ne' da 'ai ge la' ni nanl sa
te'i ni n' a ko go no' xi be il ts'on n xo nol ze do bil te'i dn nat'
te'i ni n' ai n yo ge na de za te'i ni n'

15 xa k'ai ye gol ze ge nan za te'i ni n' n de la ci' da ts'a go no-
li do bil te'i dn nat' te'i ni n' a ko go n ne' la ci' da 'ai ge ni nanl sa
te'i ni n' no' xi xa k'ai ye xo nol ze do bil te'i dn nat' te'i ni n'
ai di' yu ge na de za te'i ni dn'

te'l ni ye o' a ge nan za te'i ni dn' di dn ne hi il ni di' da dza
20 go no li do no' xi bil te'i dn nat' te'i ni n' a ko go ai da 'ai ge
ni nanl sa tei ni dn' no' xi te'l ni ye na dn 'a ye xo dol zel bil te'i-
dn nat' te'i ni n' a ko go na de za te'i ni n'

yu ge da n da yo te'il dzl dan jo ni go bil ya di hi lok' ge
nan za te'i ni n' di dn ne hi la ci' da dza go no li do bil te'i dn nat'
25 te'i ni n' da 'ai ge ni nanl sa te'i ni n' no' xi te'il da di l'o ge xol-
no ze do bil te'i dn nat' te'i ni n' yu ge na de za te'i ni n'

te'i¹ da des te'i ge nan za te'i ni n' n ne' la ci' da dza go no-
li' do bil te'i dn nat' te'i ni n' da 'ai ge ni nanl sa te'i ni n' no' xi
dec tein xol no ze do bil te'i dn nat' te'i ni n' da' yu ge na de za
30 te'i ni n'

t'is si ka ge nan za te'i ni n' n ne' la ci' da dza go no li do
bil te'i dn nat' te'i ni n' no' xi t'is ka dn xol no ze do bil te'i dn nat'
te'i ni n' da' yu ge na de za te'i ni n'

n dil te'i' e dn t'i' ge nan za te'i ni dn' n ne' il ni di' da dza
35 go no li do bil te'i dn nit' tei ni n' no' xi n dil te'i' e dn ti' n xol no-
ze do bil te'i dn nat' te'i ni n' ai da' yu ge na de za te'i ni n'

¹ This word may have been misheard for *tse*, rock, which agrees better with the etymology of the clan name.

you will be named," | he told them they say. Those onward they-went they say.

Then mountains one behind the other where they stand they came they say. "These people half | right here you will live," he told them they say. | "You Dzɨlike'sɨllan | will be named," he said to them they say. Then those right there stopped they say. | Then onward they went they say.

Trees where rock runs out they came they say. "These people half | right here | you will live," he told them they say. Then people half | right there they stopped | they say. "You Ts'itsexək'idn' you will-be called," he told them they say. | Those onward went they say.

Where a glade was yellow with flowers they came they say. "These-people | right here some you will live," | he told them they say. Then people | right there some stopped | they say. Then, "You Beilts'onnn you will be named," he told them | they say. Those forward they-went they say.

Xak'aiyε where it is called they came they say. "People half | right here you will live," | he told them they say. Then people half | right there they settled | they say. "You Xak'aiyε will be named," he said to them they say. | Then onward they went they say.

Walnut where it stands they came they say. "These people half | right here | you will live, you," he told them they say. Then those | right there | they stopped they say. "You Te'dniyenadn'ayε will be-named," he told them | they say. Then they went they say.

Forward a little way brush mountain when it was pretty where-it was covered | they came they say. "These people half | right here • you will live," he told them | they say. Right there they stopped they say. "You, Te'ildadii'oge you will be named," | he told them they say. Forward they went they say.

Red paint where it is red striped they came they say. "People half | right here you will live," | he told them they say. Right there they settled they say. "You | Dɛctcin will be named," he told them they say. Then onward they went | they say.

Cottonwoods where they stand they came they say. "People half | right here you will live," | he said to them they say. "You, T'iskadn you will be named," he told them | they say. Then onward they went they say.

Pines where they are in a line they came they say. "People half | just here | you will live," he told them they say. "You, Ndiłtc'i'-ednt'i'n you will be named," | he told them they say. Then onward they went they say.

na goc dez k'ij ge nan za tc'i ni dn n de' la ci' da dza go no li do
 bil tc'i dn nat' tc'i ni n' na go dej k'ij n xol no ze do bil tc'i dn nat'
 tc'i ni n'

ts'e xa dac tci ge nan za tc'i ni n' n ne' la ci' da dza go no li do
 5 bil tc'i dn nat' tci ni 'n' no' xi ts'e xa tc'i n bil tc'i dn nat' tc'i ni n'
 da' yu ge na de za tc'i ni n'

ya go hi gai k'e' nan za tc'i ni n' n ne' la' da dza go no li do
 bil tc'i dn nat' tc'i ni n' ai da 'ai ge ni nan sa tc'i ni n' no' xi
 ya' go hi gai n xol no ze do bil tc'i dn nat' tc'i ni n' ai da' yu ge
 10 na de za tc'i ni n'

i ya' ai bil ts'e gon tel ge nan za tc'i ni n' n de' la ci' da dza
 go no li do bil tc'i dn nat' tc'i ni n' no' xi i ya' ai ye xol no ze do
 bil tc'i dn nat' tc'i ni n' ai n yo ge na de za tc'i ni n'

t'is si ka ge nan za tc'i ni n' n de' la ci' no' xi da dza go no li do
 15 bil tc'i dn nat' tc'i ni n' ai da 'ai ge ni nan sa tc'i ni n' no' xi
 t'is hi yo si ka dn xol no ze do bil tc'i dn nat' tc'i ni n' ai di' yu ge
 na de za tc'i ni dn'

ts'e ts'it xes dji k'e' nan za tc'i ni n' di dn ne hi no' xi da dza
 go no li do bil tc'i dn nat' tc'i ni n' n ne' da 'ai ge la' ni nan sa
 20 tc'i ni n' no' xi ts'e ts'it xes dji ne xol no ze do bil tc'i dn nat' tc'i ni n'
 ai da' yu ge na de za tc'i ni n'

n de' ta da di gas la k'e' nan za tc'i ni n' di dn ne hi no' xi
 la' da dza go no li do bil tc'i dn nat' tc'i ni n' a ko go di dn ne hi
 la ci' da 'ai ge ni nan sa tc'i ni n' no' xi ta nas gas n xol no ze do
 25 bil tc'i dn nat' tc'i ni n' ai di' yu ge na de za tc'i ni n'

ni' xa da gos tso ge nan za tc'i ni n' di dn ne hi la ci' da dza
 go no li do bil tc'i dn nat' tc'i ni n' no' xi i da ge xa go ts'o gn xol no-
 ze do lef bil tc'i dn nat' tc'i ni n' da' yo ge na de za tci ni n'

i nos teo' o djun ke' nan za tc'i ni n' di dn ne hi la ci' da dza
 30 go no li do bil tc'i dn nat' tc'i ni n' ai da 'ai ge ni nan sa tc'i ni n'
 no' xi i nos teo o djun xol no ze do bil tc'i dn nat' tc'i ni n' ai n yo ge
 na de za tc'i ni n'

ts'e' ts'it da xes yon ge nan za tc'i ni n' a ko go di n dn ne'
 no xi la ci' da dza go no li do bil tc'i dn nat' tc'i ni n' go ai

Where there is a notch in a ridge they came they say. "People half right here you will live," | he told them they say. "Nagodejk'ujn you will be named," he told them | they say.

Rock where it has vertical red stripes they came they say. "People half right here you will live," | he told them they say. "You Ts'exatc'in," he told them they say. | Then onward they went they say.

Where there were small white hills they came they say. "People some right here you will live," | he told them they say. Those right there they settled they say. "You | Ya'gohigain you will be named," he told them they say. Then onward | they went they say.

Wormwood where valleys come to the cañon with it they came they say. "People some right here | you will live," he told them they say. "You Iya'aiyε you will be called," | he said to them they say. Those onward went they say.

Cottonwoods where they stand they came they say. "People half you right here you will live," | he told them they say. Those right there they settled they say. "You | T'ishiyosikadn you will be named," he told them they say. There onward | they went they say.

Rock where black points run up they came they say. "These people, you right here | you will live," he told them they say. People right there some settled | they say. "You Ts'etsitxesdjine you will be called," he told them they say. | Then forward they went they say.

People where they bathe they came they say. "These people you | some right here you will live," he told them they say. Then these people | half right there they settled they say. "You Tanas-guzn will be named," | he told them they say. There forward they went they say.

Earth where it stands up yellow they came they say. "These people half right here | you will live," he said to them they say. "You Idagexagots'ogn you will be called," | he said to them they say. Then onward they went they say.

Manzanita where it was brown they came they say. "These people half right here | you will live," he told them they say. Those right there they settled they say. | "You Inostcoodjn you will be called," he told them they say. Those onward | they went they say.

Rock where rough points stick up they came they say. Then, "These people, | you half right here you will live," he told them

n ne hi ła' da'ai ge ni nanł sa tc'i ni n' no' xi sa go ne xo dol zel
bł tc'i dn nt' tc'i ni n' dą' yu ge na de za tc'i ni n'

sai e di gai ge nan za tc'i ni n' di dn ne hi ła ci' da dza go no-
li do bł tc'i dn nt' tc'i ni n' ai n ne' ił ni di' da'ai ge ni nanł sa
5 tc'i ni n' no' xi sai e di gai n xol no ze do bł tc'i dn nt' tc'i ni n'
ai dą' yu ge na de za tc'i ni n'

tse sındıl ge nan za tc'i ni n' dı dn ne' ła ci' da dza go no li do
bł tc'i dn nt' tc'i ni n' no' xi tses n nil n xol no ze do bł tc'i dn nt'
tc'i ni n' ai dą' yu ge na de za tc'i ni n'

10 na do xo tsos ge nan za tc'i ni n' di n dn ne hi da dza go no li do
bł tc'i dn nt' tc'i ni n' a ko go n de' da'ai ge ła' ni nanł sa tc'i-
ni dn' no' xi na' do xo ts'os n xol no ze do bł tc'i dn nt' tc'i ni n'
ai n yo ge na de za tc'i ni n'

bis za xe' gol ze ge' nan za tc'i ni n' n de' ła ci' da dza go no-
15 li do bł tc'i dn nt' tc'i ni n' a ko go ai da'ai ge ni nanł sa tc'i-
ni n' no' xi' bi sa xe' xol no ze do bł tc'i dn nt' tc'i ni n' dą'
yu ge na de za tc'i ni n'

na dđ kal si ka ge nan za tc'i ni n' dı dn ne hi ła ci' da dza
go no li do bł tc'i dn nt' tc'i ni n' a ko go ai da'ai ge ni nanł sa
20 tc'i ni n' no' xi na dđ kail si ka dn xol no ze do bł tc'i dn nt' tc'i-
ni n' ai dą' yu ge na de za tc'i ni n'

Ɔo ka ɹ tc'i' di' da des gai k'e nan za tc'i ni n' di dn ne hi ił ni di'
da dza go no li do bł tc'i dn nt' tc'i ni n' go ai da'ai ge ni-
nanł sa tc'i ni n' no' xi Ɔo ka da des gai n xol no ze do bł tc'i dn nt'
25 tc'i ni n'

ni gos ts'an bi ka' n de go li ni a da t'i tc'i ni n'

¹ The sound in the final syllables, written sometimes g and sometimes k', was here noted as g'. The sound is in all probability an intermediate (G). The San Carlos release of intermediates is sudden, rendering them hard to distinguish from glottally affected stops.

they say. Then those | people some right there they settled they say. "You Sagone¹ will be called," | he told them they say. Then forward they went they say.

Sand where it was white they came they say. "These people half right here you will live," | he told them they say. These people half right there they settled | they say. "You Saiedigain you will be called," he told them they say. | Then onward they went they say.

Stones where they are in a round pile they came they say. "These people half right here you will live," | he said to them they say. "You Tsesnln you will be named," he told them | they say. Then onward they went they say.

Where there is a narrow ridge they came they say. "These people right here you will live," | he told them they say. Then people right there some | they settled they say. | "You Na'doxots'osn you will be called," he said to them they say. | These onward they went they say.

Adobe (?) where it is called they came they say. "People half right here you will live," | he told them they say. Then those right there they settled they say. | "You Bisaxe' will be called," he said to them they say. Then | forward they went they say.

Gourds where they stood they came they say. "These people half right here | you will live," he said to them they say. Then those right there they settled | they say. "You Nadlkailsikadn you will be called," he told them they say. | Then onward they went they say.

Reeds toward each other where they make white stripes they came they say. "These people half | right here you will live," he said to them they say. Then those right there they settled | they say. "You, L'okadadesgain you will be called," he said to them | they say.

Earth on it people who lived they did it they say.

¹ "Sand (?) people."

THE DEVELOPMENT OF APACHE CULTURE.¹

n ne' do ya t'e bi ye go li da go 'n ne n da goz le' tc'i ni n'
 i k'al et di tc'i ni n' i ban et di tc'i ni n' tco ba' a da t'i tc'i ni n'
 i kai ye' bi ts'i si ni ai be ke' pa yi na dai del' o tc'i ni n' go ye
 na kai tc'i ni n' bi te't' et di tc'i ni n' ngo t'e hi dai bij tc'i ni n'
 5 go bi te't' tc'i ni n' ye bi tea ga ce y! naz djet' tc'i ni n' da 'ai
 ts' an ne bi la ka! tc'i ni n' a ko go i ban et di tc'i ni n' te't'
 et di tc'i ni n' i ts'it' et di tc'i ni n' ai bi ga a da t'i tc'i ni n'

da 'ai he ja' ye gon li tc'i ni n' a ko go n de' te'o ba' a da t'i
 tc'i ni n' i go ba ne naz a yo na da kq y! get' tc'i ni n' a ko dlos-
 10 ts'on se dai del' hit' tc'i ni n' kq' n de k'a yo na da goz zit tc'i ni n'
 bi 'o' n da dez ga ni na dai hi la go dai! xaj tc'i ni n' di ye da xun da
 tc'i ni n' te'o ba' a da t'i go a da t'i tc'i ni n'

a ko go na da' ts' an ne yun k'a xa kai tc'i ni n' na da' naz a yo
 xat dai x! ka! tc'i ni n' bec et di tc'i ni n' dq dai xol ze hi ye
 15 dai hi gej tc'i ni n' a ko go xa go ge ge nyi h! del' t'a tsa be tc'i-
 ni n' a ko go te'j nyi h! del' tc'i ni n' n jo go a daz la tc'i ni n'
 ts'e' bi ka' ji' n jo go a daz la tc'i ni n' kq' da des nil bit ni den ka'
 tc'i ni n' ts'e' go jo go sut dok si li tc'i ni n' a ko go bi ka' yo
 na da' n dai hun dil' tc'i ni n' a ko go l'o' bi ka' ji' be n dai xez nil
 20 tc'i ni n' a ko go lej bi ka' ji' ye n jo go a daz la tc'i ni n' a ko go
 na ki' bes ka tc'i ni n' a ko ts' an ne ya nan! sa a dai ni ni
 ya nan! sa tc'i ni n' lej ni yo dai hi zit' tc'i ni n' na da ni tsi t'e
 go jo go go xat dai hun dil' n wa yo t! ts'a yo n dai hun dil' n jo go
 si t'e la da ni tc'i ni n' di bi hi dan tc'i ni n' n de' ni gos ts'an
 25 bi ka' de xes del li a da t'i tc'i ni n' di bi hi dan tc'i ni n'

na dji' l'o' i! an go a t'e hi da bi ga bi hi dan go a da t'i
 tc'i ni n' n de' ba go te'o ba' tc'i ni n' a ko go gon li tc'i ni n'
 a ko go ye dan i do le! hi la go li la tc'i ni n'

¹ Dictated by Antonio in February, 1910. The translation is to be found on pp. 47-49, above.

THE DEVELOPMENT OF APACHE CULTURE.

Indians not anything theirs when they had Indians were living they say. | Rawhide was not they say. Dressed skins were not they say. Poor they were they say. | Yucca its stalk that soles of their feet they tied on they say. Then with them | they traveled they say. Their blankets were not they say. This kind¹ they plaited they say. | Then their blankets they say with them their children they put them to bed they say. Just that | women their skirts they say. Then dressed skins were none they say. Blankets | were none they say. Sinew was none they say. That because they were they say.

These only with they lived they say. Then Indians poor they were | they say. Sotol where it stood they set fire they say. There mice | they scorched they say. Fire where it burned out they scraped away the ashes they say. | Those that were not burned when they picked up they ate them they say. These with they lived | they say. Poor when they were they were they say.

Then mescal² women after it went up they say. Mescal where it stood | they pounded it out they say. Knives were not they say. Flint called with it | they trimmed them they say. Then where it had been dug out they carried them, burden basket with they say. | Then wood they brought they say. Well they arranged it they say. | Stones on it well they arranged they say. Fire they placed with them it burned down | they say. Stones well hot they became they say. Then on it | mescal they piled up they say. Then grass over it with they spread | they say. Then earth on it with well they arranged they say. Then | two days pass they say. There women to it came; those who did it | to it came they say. That earth they scraped off they say. That mescal cooked | good then they took them out. Over there different places they put them. "Good | they are cooked," they say they say. These their food they say. People earth | on it they were beginning to live they were they say. These their food they say.

Seeds, herbs different kinds those are all of them being their food they are | they say. Indians poor they say. Then they lived they say. | Then what they would eat they had they say.

¹ Bark.

² A century plant of moderate size.

a ko go bĭ xol ze' hi hi la go li la di a da t'ĭ tc'ĭ ni n' dlonc-
 tc'o xol ze' hi go li dĭ di a da t'ĭ tc'ĭ ni n' ga' xol ze' hi go li dĭ
 a da t'ĭ tc'ĭ ni n' ai da bin ga yi da gos sit' tc'ĭ ni n' l'o ka xol ze' hi
 bi k'a' tc'ĭ ni n' d t'ĭ xol ze' hi bĭ t'ĭ tc'ĭ ni n' bĭ go li yo bi k'a
 5 dec djt' dzd naz a yo bi k'a dec djt' tc'ĭ ni n' a ko bĭ yi yes xĭ
 tc'ĭ ni n' a ko go 'ai bi ts't' go li la tc'ĭ ni n' ko wa yo i yunĭ de-
 lo¹ bi tc'a nil da da di tan ne yo bi ke' bi ke' l'a go na dai kat tc'ĭ-
 ni n' di bi l'a da da di ta yo bi ke' a dai le' tc'ĭ ni n' bi ka ge'
 dai tse' go di il li go a dai le' tc'ĭ ni n' a ko go a da ko hi go yi-
 10 da d kat go bi ke ta ge a dai le' tc'ĭ ni n' a ko go da bi ke' tc'ĭ ni n'
 bi ts't' da 'ai be a dai ĭ tc'ĭ ni n'

a ko go n la i na' xol ze' hi go li la tc'ĭ ni n' be hin' da' hi
 yil go li la tc'ĭ ni n' a ko go n de' ye dan 'ni na' go di za tc'ĭ ni n'
 tol k'ai ye ye dai 'ni tc'ĭ ni n' ĭ' dai 'ni na go di dza tc'ĭ ni n'
 15 ba ga ci dai 'ni na go di dza a ko go an ni ta tol k'ai ye bi l'a ka
 di ta yo bi ke l'a na dai t'ĭ' na go di dza tc'ĭ ni n' ĭ' bi l'a ka'
 di ta yo bi ke' l'a n dai t'ĭ' go de ya tc'ĭ ni n' ba ga ci bi ka ge
 di tan ne hi bi ke' l'a yo n dai t'ĭ' i ban bĭ' bi ka ge di il li go
 hi zan ne hi di k'e go yĭ na dai kat' go bi ke si li tc'ĭ ni n' i ts'e hi
 20 tc'o ba' a da t'ĭ' ni an ni ta n jo di k'e go dĭ da n dit' tc'ĭ ni n'

ko go an ni ta bi ts't' bi kaĭ ba ga ci bi ka ge a xol ze' ai
 i kaĭ xol ze' di la da dn net' tc'ĭ ni n' biĭ da go jo tc'ĭ ni n' di k'e-
 go la da dn net' tc'ĭ ni n' dan i ni gos ts'an bi ka' dn de hi dan i go
 a da ni tc'ĭ ni n' do xa di be k'e a t'e go des kai tc'ĭ ni n' i na'
 25 bi ko wa ge yi tc'ĭ' na dzel til' tc'ĭ ni n' i na' ni yo ge ts'an' dt tso
 tc'ĭ ni n' a ko go bi tc'ĭ dn' i na dai hin dil' tc'ĭ ni n' na ba yo
 a da t'ĭ' tc'ĭ ni n'

a ko go gon li yo yil n dai hi ka si li tc'ĭ ni n' di k'e go la
 dan di tc'ĭ ni n' ni gos ts'an bi ka' ni n li ni bi di yot' bi tc't'
 30 bi ke' et di go go li ni a ko yi da go sit' tc'ĭ ni n' di k'e go n jo la

¹ For i yunĭ del yo.

Then deer that called those they found there were these they-were they say. Wood-rats | those called they found out were living, there they were they say. Rabbits those called they found out were-living | they were they say. These all they learned about they say. Reeds those called | their arrows they say. Mulberry that called their bows they say. Deer where they lived their arrows (?)¹ | they-hunted; mountain where it stood for them they hunted they say. There deer they killed | they say. Then those their sinew they-found they had they say. Camp where they bought them | their lower-legs where they are thick their moccasins the soles of their moccasins then they sewed on they say. | These sides of the jaw where it is-thick their moccasins they made they say. Their hides | when they-kneaded when they were soft they made them they say. Then middle of the leg when they sewed on | their tops they made they say. Then their moccasins they say. | Their sinew just that with they-made them they say.

Then there enemy² those called they found were living they-say. Those by means of which they lived | with them they found out-were they say. Then Indians stealing they began they say. | Burros they stole they say. Horses they stole they began they say. | Cattle they stole they began. Then now burros their hips | where-it is thick their soles they put they began they say. Horses their-hips | where it is thick their soles they put it began they say. Cattle their skins | the thick ones the soles of their moccasins they put. Buckskin, deer their skins soft | those dressed this way (tops) when they sewed on their moccasins became they say. At first | poor those who had been now "Good, we found this way was," they said they say.

Then now their sinew, their rawhide, cattle their skins called-that those | rawhide called "These are," they said they say. They were pleased with it they say. "This is the kind," | they said they say. Stealing earth on it people stealing way | they said it they say. Everywhere this way they went they say. Enemy | his-house toward they ran they say. The enemy onward ran away | they say. Then their blankets they picked up they say, where they-went to war | they did it they say.

Then where they lived with them they came they became they-say. "This is the way," | they said they say. Earth on it those-who were living their property, their blankets, | their shoes when they-

¹ Probably *bika*, "for them."

² Usually means American, but here Mexicans are meant.

da dn nat' tc'i ni n da ai k'ε go ja n ts'i daz kez bi ni ye tc'i ni n
 di k'ε go ja' n jo la da n dat' tc'i ni n' i tc'i i xo ja' go jo la da n dat'
 tc'i ni n

a ko go da 'ai k'ε go yn k'a na di kai tc'i ni n' n de dan 'i go
 5 na di kai tc'i ni n' di k'ε go ja n jo la da n di tc'i ni n' a ko go
 dan 'ni na go di za tc'i ni n' do dn de go da ne gos ts'an bi ka'
 ni go li ni do ya t'ε be ni n li' go da a da t'i' tc'i ni n' a ko go dan-
 jo go in i go tc'o ba' a da t'i' go des kai tc'i ni n ye n jo go
 n ts'i daz kez di k'ε go n jo la da dn nat' tc'i ni n' i na' na di ka'
 10 xol ze hi hi la ya xa da hi ni l la ya t'i na dja go a dai i tc'i ni n'
 a ko go na di ka' yil n da hi kai yo ts ts'an ne bi la ka l et di ni
 ya a dai le' tc'i ni n tji bi la ka l ni n jo go a dai le' ba' tc'i ni n
 di be n jo la dan ni tc'i ni n' dai ai k'ε xo ja na tsi da dn kez
 tc'i ni n di k'ε go n jo la da dn nat' tc'i ni n'

DESCRIPTION OF APACHE CEREMONIES.¹

15 n ne bits'ike' gotal n de bil go ne dli go a da t'i l'ε n² n wa ci
 n t'i' bi jan ko ji ne n de n t'i' n ga da t'i go tal l'ε hn a ko go
 l'ε go a da ti' a ko go xai in l ka go l i n din li le bi jan dai ni
 yil go tal go d ka go ya da yi xun n l l i' n wa yo bi ta ba' go l i yo
 n na dai hi los a ko go ci ta n di li ci na del t'i da n l lε hn i xε ye e
 20 set ts'i' n jo da ni le' hn'

a ko go di bi jan la ni la' i ban bic teo i ban n tc' ai na ki
 ta gi ba da hi ni l lε hn' l i bi gil b n da da da hi ni l lε hn' a ko go
 bil da go lε hn' be dl t'o bi na da di he ni l go b l da go jo lε hn' tc'it'
 bi na da di he ni l go bil da jo lε hn' k'a ye l bi na da di he ni l go
 25 bil da go jo lε hn' ke xa dl kat' gol ze' hi ba da hi ni l go b l da go-

¹ Dictated by Antonio in February, 1910.

² The syllable l'ε should be le' as below.

were not they were now they knew them they say. "This way is good," | they said they say. Just that way only they thought their minds they say. | "This way only is good," they said they say. "Stealing only is good," they said | they say.

Then just this way after them they traveled they say. People stealing | they went they say. "This way only is good," they said they say. Then | stealing they came to do they say. Not like Indians earth on it | those who were living. When they had nothing to live with they were they say. Then very good | stealing poor when they were they went they say. With good | they thought. "This way is good," they said they say. Enemy cloth | called that they took-away much when they fought they did they say. | Then cloth with where they came back women skirts who had none | for them they made they say. Bark their skirts had been, good they made for them they say. | "This with is good," they said they say. Just this way only they thought about | they say. "This way is good," they said they say.

DESCRIPTION OF APACHE CEREMONIES.

Indians their daughters dance men with them good time they-are accustomed to do. One that side | are in line woman. Here men are in line doing this way (facing) they are accustomed to dance. Then | at night they do it. Then when day breaks horses these (?) *bijan*¹ they call | when they dance with them when it dawns they give them. Horses over there their fathers their mothers where they live | they-lead them. Then, "My father," she says, "horse they gave me," they are accustomed to tell them. "Thanks, | my daughter, good," they are accustomed to say.

Then these woman many some buckskin large deer buckskin large two, | three to them they are accustomed to give them. Saddle on them they are accustomed to put. Then | they like them. Rifle on them when they put they are accustomed to be happy about it. Blankets | on them when they put they are accustomed to be pleased. Quiver on them when they place | they are accustomed to be pleased. Moccasins sewed up² those called when they give them they are-

¹ Literally "by herself," but now used of single women with unfavorable implication.

² Literally "sewed up" that is to the top, the long moccasins.

jo le hn' bi jan da bi ga a dai i le hn' n de a da bul i le hn' a ko go
bi ga go tal le hn' ya' bul da go jo ni bi ga a dai t' le hn'

la'i n ne' bi jan go di k'e go go tal le hn' bi jan n de bil ai
al do' da ga dai i li' ya dai yi hi nil i ban ya dai yi hi nil te'tt'
5 ya dai yi hi nil li bi gil ya dai yi hi nil be dd t'o ya dai yi hi nil
k'a gel ya dai yi hi nil ke' ya dai yi hi nil le hn' hi bi ga a dai i le hn'
bul da go jo hi bi ga a dai til en' a ko go n de bi jan n de yil
da go jo go hi bi ga a da t' il en'

la'i di k'e go na xes ta n de di yi ni i do al n de le dn t'i la go
10 bi n de ji ne bi jan le dn t'i go da do al le hn' n de' la' n di go
a dan ni le hn' ai bi ga (i do al)' a da ni le hn' a ko go a da t' in go
go li le hn'

la i n ne' ni gos ts'an bi ka' go li ni da bi ga n la' a t'i da la-
hi ge bi jan as ts'an ne n de xas t' i yo san tca ga ce da bi ga
15 n la' a t'i a ko go tc'ij bul n na hez ze ai ge un sa' bi dad di l'o'
ts'an' ye yil dō dō dō dō hul tsa go a ko go n de kō' la go n t'i'
n la go tc'ij la go n la ci n de da bi ga da n' a la go xas t' i yo
ni ba yan n' a de i ci ki n da n' a hi le

i la dn da da yi nil k'a gel da da yi de al t'i' da da yi nil be dil t'o
20 da da yi nil na di ba ga ci bi kal li tci ko bi ka' ba yo le dn t'i
i ts'a bi t'a' bi tse le dn t'i bec i gal le dn t'i go n de da do' al
ko go bi t'i' a n de' bi na di go li ni bi ji be xo dji a go on
xol ze hn bil di ni go go na di i ko di da di t'i ai da' ko de go hi
i la hn da di t'i n la ge kō' kō' ba ji' ni ga' di' ga t'i n de' go
25 i j j n de hi ai da' da do al n de' xac ke hi da bi ga di k'e le n t'i
al do' go na go tal na ni go a nda go tal k'a gel da dai yin de be-
dd t'ō da dai yin nil i la dn da dai yi nil go na di da dai yi nul go
a da t' i le hn'

bi jan bi k'ij na zi yil le n t'i go go tal go a da t' i le hn' a ko go

¹ Alternate rendering for the following.

accustomed to be pleased. | Women all of them they are accustomed-
to treat so. Men are accustomed to treat them so. Then | that is why
they have dances. For them those who are happy for that reason
they are accustomed to do it.

Another. Man girl this way¹ are accustomed to dance. Girl
man with those | also do that way. Horse they give them. Buck-
skins they give them. Blankets | they give them. Saddles they give-
them. Rifles they give them. | Quivers they give them. Moccasins
they are accustomed to give them. For this reason they are accustomed-
to do it. | They are happy because of that they are accustomed to do it.
Then men women men with them | those who are happy because
they are accustomed to do it.

Another this way² they sit; man who is holy sings. Men are-
in a circle³ many. | Behind him girls being in a circle they are-
accustomed to sing. Man one who is sick | they are accustomed to-
sing it. That because they are accustomed to sing. Then when they-
do it | he lives.

Another. People earth on it who live all of them are together.
Just one place | girls, women, men, old men, old women, children
all of them | are together. Then wood they march there with. There
vessel they tie its opening. | Stick with it they beat it. "Dododo,"
it sounds. Then men fire many are in line. | Here wood much.
Here men all of them are massed. Many old men, | men just grown,
youths, boys are massed.

Spears they hold. Quivers they hold. Bows they hold. Rifles |
they hold. Shields cattle their hides red here on the border
encircling it. | Eagle their feathers their tails encircle it. Metal
rattles encircle it. Then men they sing. | This one they call by name
man his shield who has his name with they name. Agoon | man-
named when they speak to him then shield here⁴ he holds. Then
here⁵ | spear he holds. There fire by the edge he walks. There |
he does this way⁶ man. | He dances, the man. Then they sing. Men
the brave ones all of them this way they form a circle, | also. They-
dance around. In a circle they dance. Quivers they hold, rifles, |
they hold, spears when they hold shield when they hold | they do it.

Girls between them he stands making a circle with them they-

¹ Illustrated with fingers coming to and receding from each other.

² Sitting with folded arms.

³ Sitting, not standing.

⁴ Left hand.

⁵ Right.

⁶ Prances as if he were about to attack some one.

bił da go jo go a da t'i a ko go bi jan da a bi ga e da tc'oj n de
 di dan 'an i n la k'e bi jan na da n 'an i yoc di' bi tc'i' da ts'i-
 hfił t'eł bi jan da bi ga a da t'i n de da bi ga a dail i da' n la
 bi jan yu go ci' n la ci nen n t'i n de ni la de da bi ga bi tc'i'
 5 na dił tse di k'e go go tał go a da t'i l'e' go a da t'i da go tał go
 yd ka go a da t'i le hn' a ko go bił da go jo hi bi ga a da t'i le hn'

di bi jan go tał i anł

ka t'e go na zel ai da n da t'i bi tc'i' na zel a l'o' i ga t'e go
 xa dai hi nic tc'd i la xa t'e hi da bi ga lit' da hul ts'o go la go
 10 nał sel i da bi ga l'o' da yot ts'o a di hi yał i tse a ko tses ci-
 dja ge a di hi yał i ts'i' da dje he bi ka' da hus so n ts'e gon jo le'
 a ko a di dail so i sa yo hunc na le ts'in na tci he do leł go a t'e
 dan di go l'o' bi ka' da hul ts'o ge tse yd da hi 'a' da yo ge
 tc'e ga

15 bi ki di' hi gał i da i k'e go a t'i ał do' da gan di go jo le
 hunc na le' tsi na dji he do leł go a t'e dan di n de la go na sel i
 da bi ga a ga ni go ts'in na se yi tc'i' tso da dıl zi go go jo le
 dail ni go a da t'i le hn'

THE SISTERS LURED BY A FLUTE (Second Version).¹

ał ki da dji ni ko wa dji ni na lı na ki go di je bił tcıj
 20 xa na dji taj dji ni a ko go na dji n taj go a ko na dji des taj
 dji ni ci di je de jo ne xe a ni yu do taj ni dji ni

ai i a ko dji del aj dji ni a ko go lus tco bi ko wa ge dji n aj
 dji ni ai los tcu a ni dji ni n de xa de cu aj ni dji ni a ko go
 n ko de jo ne a ni yu de daj ni dji ni a ko go da ni a dn ni ne
 25 ni dji ni a ko go ci do a dıe ni da ni dji ni

ai di na dji des taj dji ni yu na su gus us si ba dji n aj dji ni

¹ Told by Dananıldel, a San Carlos woman, in 1905, but redictated by Sidney Smith, a Tonto Apache who, however, had long lived with the San Carlos. Phonetically the text may be somewhat mixed. The free translation is on pp. 71-72, above.

dance they are accustomed to do it. Then | when they are happy they-do it. Then girls all of them they touch. Men | these when they-are massed over here girls those massed here toward them they-run. | Girls all do that. Men all they do it to. Then there | girls, beyond here men are in line. Men, youths all toward-them | they go. This way they dancing they do it. At night they-do it. When they dance | until daybreak they are accustomed to do it. Then they are happy for that reason they are accustomed to do it.

This girls their dance all.¹

This way they move in line. Those form a line toward it they-march. Grass this way² | they pull out, brush different kinds all mixed together, much | those marching all grass hold in their hands. The leader stones there where they are piled | the leader the stone-pile on it brushes himself first prays for good luck | there he brushes himself. "Forever may I live as long as this pile lasts it is," | when-they say grass on it where he puts stone he puts with it. Then onward | he goes.

After him who walks just that way he does. Also he says the-same. "Good luck, | may I live as long as the pile lasts it is," they-say. Men many who march | all of them saying the same thing pass by. Toward it when they pray, "Let there be good luck," | when-they say they are accustomed to do it.

THE SISTERS LURED BY A FLUTE.

Long ago they say. House they say. Maidens two, her sister with wood | they two went for they say. Then when they two came-back, there they two started | they say. "My sister, beautiful where it sounds let us two go," she said they say.

Those there they two started they say. Then wood-rat where-his house was they two came | they say. That wood-rat spoke they-say. "What are you two going after?" he said they say. Then, | "Here beautiful where it sounds we two go," she said they say. Then, "True, did you say that?" | she said they say. Then, "I did not say it," he said they say.

Then they went on again they say. Beyond squirrel to him

¹ The informant said it was the description of: *Tocki ba gotc'ital*, "girl for dance," *nde ndihl bike' dotal*, "man sick on him dance" and *bq si'a*, "war lies."

² Pull a handful.

a ko go na hwo dji dñt kt dji ni a ko go de ju ne a ni yu de taj
ni dji ni a ko go du ci a di ci ni da ni dji ni

ai di yu naz yu xa gu das dai ba dji aj dji ni a ko go na hwo-
dji dñt kt dji ni a ko go de ju ne xe a ni yu de taj da ni dji ni
5 a ko go ci a duc ni dji ni a ko go xa la dn ni hi ni dji ni a ko go
a dn ni dji ni wu hwo wu a ko go ci dji je da as do ni dji ni

yu nas yu dji na dji taj dji ni yu naz ge dlu da na nas da dji ni
dlu hi tci i ai i dlu a ni dji ni n de a de cu aj ni dji ni a ko go
dlu a ni dji ni n de xa de cu aj ni dji ni ai dlu a ni dji ni
10 ac ci ni dji ni a ko go xa la adn ni da yil ni dji ni a ko go a dn ni
dji ni . tct tct tct ni dji ni ni¹ do da ni dji ni

ai a da ni xi bi ki je xa djt aj dji ni a ko go da gu la ji a da-
n ni dji ni sul do i a ko go gut dji je na djo ka dji ni a ko go
a dn ni dji ni hi i hi i hi i u hi i hi i hi i ya ni dji ni ai n a ko
15 ci dji je ni dji ni a ko go bi teu yil na xes ta la dji ni a ko go
bi teu tcij xa da xi ya la dji ni a ko go bi kuz ze go da teis dez aj
dji ni a ko go san ne bi teu i xi ba dji aj dji ni ba a ko go
bi dji ñ ka dji ni na da a ko go dje ki n da des tj dji ni

ai i lat di nal djt dji ni a ko go xa dn no xa ya la ni dji ni
20 a ko go san a ni dji ni a dn la² no hwa do gal go a ni ni dji ni
ci la hwuj go a de ni dji ni a ko go san tcij xa o ya dji ni
bi la da i lat de bi teu ni bit na tci xe ta dji ni a ko go san ni
xas kel dji ni a ko go bi tsu wi ke ni a ni dji ni n det la bi la ba-
hwo tci ni dji ni a ko go i la hwo bit na u tsj d ni gu a ni le ni dji ni
25 a ko go san i yil na o tsj ni dji ni i la yu na bal dji ni ai i dje-
ke ni na de taj dji ni

a ko go ai dje ke le ge ta i xil tsan si li la dji ni a ko go na-
dji des taj dji ni a ko go il tsan ni ic tci la dji ni i tin ke yu ic kin
yc tci la dji ni a ko go ba bi ko wa yu na taj dji ni a ko go
30 ic kin go ya dji ni

¹ Corrected to ai, "that."

² Probably xa dn la.

they came they say. | Then he asked them again they say. Then, "Beautiful where it sounds we two go," | she said they say. Then, "Not I said it," he said they say.

Then onward dove sat to him they came they say. Then he questioned them again | they say. Then, "Beautiful where it makes a noise we two go," they said they say. | Then, "I I said it," they say. Then, "Well, you say it," she said they say. Then | he said it they say. "Wuhwuwu." Then, "My sister, pretty nearly," she said they say.

Onward they two went again they say. There beyond bird sat-again they say. | Bird red, that bird spoke they say. "What are you going after?" he said they say. Then | bird spoke they say. "What are you going after?" he said they say. That bird said it they say. | "It is I," he said they say. Then, "Well, say it," she told him they say. Then he said it | they say. "Tcut tcut tcut," he said they say. "You, not," she said they say.

That one he who whistled above him they two came up they say. Then below they were singing | they say. Flute did it. Then her-sister she asked they say. Then | it sounded they say. "Hii hii hii u hii hii hii," they said. "That person there, | my sister," she said they say. Then his grandmother with he was living they say. Then | his grandmother wood went for they say. Then on the hill-side they two came down | they say. Then old woman their grandmother to her they two came they say. For her then | they ground they say, corn. Then girls they hid they say.

Those young men came back from hunting they say. Then, "Who came to us?" he said they say. | Then old woman spoke they say. "Nobody to us has come," she said they say. | "My-skirt fringe did it," she said they say. Then old woman wood went after they say. | In her absence youths their grandmother they stayed with them they say. Then old woman | was angry they-say. Then her grandchildren spoke they say. "Why did you get-angry?" | he said they say. Then over there with when she struck-him he said it (?) they say. | Then old woman knocked him down they say. Over there he fell they say. Those girls | two started back they say.

Then that girl youngest pregnant she found she became they-say. Then they two started back | they say. Then the one pregnant gave birth they say. On the trail boy | she bore they say. Then their mother her house they two returned they say. Then | boy grew they say.

a ko go nal ji dji ni a ko go ac bi di bi djat ge dji kal dji ni
 ai da gu ta si li ni gu la yu n aj la dji ni a ko go dlu ni go l na-
 gus ni dji ni ci djat ni ju gu ca a na dle da nd na guc ni ni
 dji ni a ko go ya n ya dji ni a ko go an uc kun ni gus dluc nai-
 5 n lek dji ni a ko go bi djat yil yi ke n lek go n jo go a na yi dla
 dji ni a ko go bi djat n jo go a na dji dla da n ta da dju gal
 n ni dji ni ai da na dn ni dji ni

a ko go uc ki ni ni bi ka yu¹ o yil kat da teal da xis gut dji ni
 bi ko wa yu a ko go gu ta ni da djul gal lañ ke yu na si tsa dji ni
 10 a ko go djat be tcn nes ti dji ni a ko go go ma n ko n ta bi kan
 ni go go le da luj dji ni

a ko go na li di bi la di bi tci xa ya la dji ni a ko go tse
 n te le xi yi da de a la dji ni ai da djat lu ni gu a yi la la ai da
 yu ya o bil ti la dji ni a ko go ba djat bi ke yu o i xes kat la dji ni
 15 a ko go et di la dji ni a ko go na da gu tci ge be di ke a ku ya
 o an dji ni a ko go a ku ya o tsil te dji ni ba bi ka e bi tcu du'
 a da di ca dji ni a ko go a ku ij ki ni xi xul gol dji ni a ko go
 bi ja je gu li ni a dn ni dji ni a ko go da la xi di ci ge na n dec
 ni dji ni

20 a ko go tu n li dji ni a ko go na le li i sa a le dji ni a ko go
 ic kin xi ni a dn ni dji ni n ko di n ne da si zil ke xi cil da yi de
 ni dji ni a ko go san ni bi djat na yi des get dji ni bi ka na-
 tsi des got dji ni a ko go gu tcu go ma go ka e bl ta ba n tsn l-
 tel dji ni a ko go nu dja je nu tsq d gol ni dji ni a ko go san-
 25 ne xe n djat nu dji na n tce ni dji ni a ko go uc kun ni xa tsi
 dji ni a ko go n djat bi ka i ka go da t ni ge da go n ya go cis do
 do ni ga ni dji ni a ko go bi djat yi na de tsi go go a ga tsa
 dji ni i kan n de ta dji ni a ko go gu ma ni te n de dji ni a ko go
 ya ki ta ka da sil tcoz a ko go ya ki yu ta ka yu du ca i yu ni
 30 dji ni

da a ku xi gu ci gus kañ das dja

¹ For *bi k'a yu*, probably.

Then he went hunting they say. Then quail its leg he broke they say. | Then his father it happened after he left they two had-come they say. Then the bird talked to him | they say. "My leg good for me fix again, I will tell you something," he said | they say. Then he came to him they say. Then he the boy clay took up | they say. Then his leg with it when he had stuck on good he-made it again | they say. Then his leg good when he had made-again, "Your father they have eaten," | he said they say. Then he flew away they say.

Then that boy his arrows when he threw away crying he ran they say. | His house then his father where he found they had eaten-him he came back they say. | Then blanket with he lay down they say. Then his mother, "Here your father his hand," | saying she struck him they say.

Then gopher under him to him came up they say. Then stone | flat he put over it they say. Then blanket "hu," saying he made it. Then | he took him down they say. Then his mother blanket over him took off they say. | Then he was not there they-say. Then she felt around (?) down | hole they say. Then down she went they say, his mother, his aunt, his grandmother too | they did it (?) they say. Then there boy was running they say. Then | her child she who had she spoke they say. Then, "Just once to me look," | she said they say.

Then stream was they say. Then duck pots was making they say. Then | that boy spoke they say. "Here people who will-kill me with me are running," | he said they say. Then the old-woman her leg put across they say. On it he ran across | they say. Then his grandmother, his mother, his aunt with water's edge they ran to | they say. Then, "Our boy from us has run," they-said. Then, "Old woman, | your leg to us put across," she said they say. Then the boy spoke | they say. Then, "Your leg on it when they go halfway when it comes 'it hurts me' | you must say," he said they say. Then her leg when she put across she did that | they say. She drew it back (?) they say. Then his mother fell-in the water they say. Then | downstream cloth was on the water. Then, "Down on the water let her go," he said | they say.

So much. My yucca fruits lie.

COYOTE AND THE JACK-RABBIT PEOPLE.¹

il ki da' dji ni ci ke la go jo go cae ni dji ni da ai ke go
 bi ke la go co go de ya dji ni da ko go to ci nel a go xi cae le ni
 dji ni ci djat ke a go da ai ke go to bin nes at go i cae da ci-
 gan dja da xo kes go na duc el ni dji ni a ko go da a ga tsa dji ni
 5 a ko go da a ko nes ti dji ni da a go de sa go to ba na ul da ge

a ko go ga teu na lin tu xan ya go ta is nul go da juñ da na tsa
 a ko go ba ni a ko si ti go yi tsa go na dut dl gaj in ko bi ge-
 da di no ni ni da tsa la n ko si ti le no' da a ko go ga xi go tal go
 a ko gon tal dji ni a ko go le na i ze ke gon ya dji ni a ko go
 10 da bi ga ał le na xe za dji ni a ko go n de da na goz lidn le na xe-
 za go go liji da go di tal go ał n de le na xe za ni ał yi n da
 da liji go da a ko n de ał ul da o xun dl si li da ba ni xal got

a ko go le na di xul to ya di xi got go al za da zil al sis se xi
 si a xi da xa di yi n dat le dil got xun ał yi dol gal da ni dji ni
 15 a ko go ba xi ke go liji bul fl ka tse des kai a ko go ba ni na-
 dja go da ai ge nes ti a ko go go liji ja ol got go ai da ba ni
 t'a ji o nal got ai da go liji da ai bi ke ke go na nal got da ba ni
 ał o gal a ko go i tsun ja a nai sint da o na nal got go liji ol-
 got ni bi ke ke ai da bi la yu go liji nal got da i tsun ja si nul yu
 20 a ko go ba nal got go go liji xa go la a tsa tsa si nil ni tsa ge
 cil na aj i tsun sa ta n ni kai xo ze ni dji ni ba go li zi ail ni
 dji ni ten ti ye xe ba a de ni dji ni

a ko go go liji ni i tsun yil ki dji ni da ni an ti la xas da
 da nan tsa go n de la ne o zol go n tsa go si ti a ki i a ko go da-
 25 ai ye il tci xac ke dji ni

da ko go ci goc gan das dja

¹ Told by the chief of the San Carlos, Skinazbas, December, 1905. A free translation is on pp. 72-73, above.

COYOTE AND THE JACK-RABBIT PEOPLE.

Long ago they say. "The sole of my feet damp I walk," he said they say. Just that way | the sole of his foot damp he went they say. "Just so much water coming up on me may I walk," he said | they say. "My thighs as far as." Just so far water when it came up he walked. "Just my back | when it is (uncovered ?) may I swim-across," he said they say. Then just that happened they say. | Then right there he lay down they say. He was as if dead water where they came for it.

Then jack-rabbit girl water when she came for, when she filled-with water back she started. | Then that coyote there lying when she saw she shouted. "Here the one you hate | is dead. Here he lies. Come together." Then rabbits they dancing | there they came dancing they say. Then they came together it happened they say. Then | all of them, all came together they say. Then people wherever they lived when they came together, | skunk when they danced all people those who had come together all their eyes | when he-squirted in right there people all one after the other fell down. When it happened that coyote ran up.

Then he pulled them together. He piled them up when he had-made, "Mountain small | that stands, whoever around it runs he all let him eat," they said they say. | Then coyote skunk with one after the other they started. Then coyote those lying | right-there he lay down. Then skunk only ran. Then coyote | back he ran. Then skunk just those his tracks he ran again. Then coyote | all ate up. Then bones only when were left he ran again. Skunk that ran | his tracks then after he left skunk ran back, just bones only where they lay there. | Then coyote when he-ran back skunk, "Who did it these piled here?" "Here, | my-cousin, 'bones separate themselves' it is called," he said they say. Coyote skunk told it to | they say. "Poor people for them it is," he said they say.

Then skunk bones he threw they say. "Just you did it. Hardly | when you move why do you breathe, large you lie there- (?)." Then just those | toward each other they were angry they say.

So many my yucca fruits lie.

PANTHER AND COYOTE.¹

ma gu najji si tj dji ni a ko go n ku do dac goł ni dji ni
 de ju ne hi das ka yu a ko go dji aj tci ni a ko go n do i tco ki-
 da xi ya dji ni ba ni xa tsi dji ni a ko go tse bđ ya no sa goł ni
 dji ni ai ni tse goł tsat dak goł dez go a ko go bi ʔa yo goł
 5 xa ne sa dji ni a ko go bi ła yu ya na tsat des tj dji ni a ko go
 bi ła yu ya kə da naz la djo i go dji tcaak dji ni

a ko go i tsa tcu bi ja je bđ da na tsi xaz tą a ko go bi ja ja
 bđ da na tsi xaz tą hi go ka nal sa bi ʔa di dji ni a ko go t'a i
 be na da goł te dji ni a ko go tsi dak goł na des sa go a go tj
 10 dji ni a ko go tsat dak goł na de za yu a ko go ka xa do tą da gi
 na dez za ya o i na da gi na dez za ya o i na da gi na dez za ya-
 o i na ya i yu o i na hi bi ʔa yu goł xa na za yu ya ge das a yu
 goł xa na za yu nes tan ła yu a ko goł xa na za yu ka go nđ tj
 dji ni

15 di na ti xi n bi n da bđ ka ła go dan ne dju wđ ła tses na n dji
 go i da dji ni ai n de yi ka des ba dji ni bđ na go nđ kat yu
 a ko go yi ta tał dji ni n ni ya ba i a ko go al na set dji ni
 a ko go n nan ba dji ni a ko go tsi ya n na des tj la dji ni a ko go
 bi tsi ka nł ni a n dt na do sa sən zi da na tct di dał ła

20 a ko go t'a i ni be go dol tj dji a ko go xai ya goł da na za
 dji ni n di bđ gu la gu ke xa da izit go goł xa ya na zel ya ki
 goł na dez za ya ki goł na dez za ya o n na ya ki goł na dez za
 ya o n na ya o xun na hi a ko go ni yu goł nan za dji ni na gu di-
 dił tj i yu na tsi tsa dji ni i ni ka xun nł dji ni xa dən no d-
 25 tsa la da goł ni dji ni

bđ na dji ka yu go go wa n ke na tsi tsą dji ni da ge gu wa
 dji ni a ko go na aj dđ kut dji ni da ko dn ła gu tsa da u na za la
 bđ dji ni dji ni tej bi u' n de kan ne na aj dđ kut dji ni a ko go

¹ Told in December 1905 by Danandđd, a San Carlos woman well past middle life. A free rendering will be found on pp. 67-68, above.

PANTHER AND COYOTE.

Coyote on the opposite side¹ lay they say. Then, "Here let us two go," he said to him they say, | "these good where nest is." Then they two went they say. Then panther climbed up | they say. Coyote spoke they say. Then, "Rock let grow up with him," he said | they say. Then rock with him up with him began to shoot. Then to the top with him | it grew up they say. Then below him he looked they say. Then | below fire was burning, when he saw it he cried they say.

Then eagle his children with them he sat. Then his children | with them when he sat to him they came back from above they say. Then feather shirt | with they put on him they say. Then up with him they started to go it was | they say. Then up with him where they went then for him they sang, "Up | we are going, yaoina, up we are going, yaoina up we are going, yaoina, | yaiyuoinahi." On top with him where they came up where they lived | with him where they came up fruit where was much there with him where they came up to him they gave a wife | they say.

These who lived there their enemies, pumpkins, melons, gourds, bees also | their enemies they say. These men for them started to war they say. With them when he fought | then he kicked them they say. He those they came to fight then all he killed they say. | Then they returned from war they say. Then down he had looked they say. Then | his daughter the one who had given her spoke. "I go back, if you think you may go."

Then those feather shirts with they put on him, four. Then down with him they started | they say. These with him under him above him when they were flying with him they started down. "Down | with him we are going, down with him we are going, yaounna, down with him we are going, | yaoanna, yaouxnnahi." Then earth with him they returned they say. From where he was taken | he went back they say. Those shirts to him they gave they say. "No one let see you," | they said they say.

With him where they came to his home he started back they say. Just the house | they say. Then he questioned it they say. "How many years they went away?" | he said they say. Wood its ends

¹ Of the house fire.

as la dn le go tsa da go ni dji ni yu an da so na djo dal yu go wa-
 lan ke hi ba na tsj tsa dji ni a ko go na go naj dl kt dji ni so tn
 na aj nl kt dji ni da ko dn le gu tsa da dji le gu tsa da a ko go
 na tsi dez tza dji ni ke go wa yu na tsi tsa dji ni ya d na u dji-
 5 dl kt dji ni da a ko dn le gu tsa da u na tza lan ta dn le gu tsa da
 u na zan gu ni dji ni a ko go na zes za dji ni ke go wa yu na zi tsa
 dji ni na u naj dl kt dji ni na nes nl li na u djl kt da ku dn
 legu tsa dn u na za lañ na ki dn le gu tsa dn gu ni dji ni
 a ko go na tsi des tsa dji ni ke gu ga yu na tsj tsa dji ni d tci
 10 na uj dl kt dji ni da ku dn le gu tsa da u na za lañ da la di le gu-
 tsa da n na zi des tsa go ke go wa ba na tsj tsa dji ni a ko go
 na o na dji dil kt dji ni i tsoz da ko dn le gu tsa da u na za la
 xj ku da bi da n ni da n da¹ go n dit dji ni i tsoz a gu ni dji ni

an ni ta a ko go bi ke dax tct n ya dji ni ka di yo xi n del dji ni
 15 i sañ tat tsa yo wel dji ni go ja je ni das da dji ni t'az ji go
 ci ma ci ta ni dji ni m ba ni d tsa na xo lo go yo ye dji ni
 go q ni a ko go xil wos go go wa ba a kol za dji ni

ol je da ba a ko go go a ni ta n kus bñ dji ni a ko go ta des giz
 dji ni a ko go ba tca gac ca bi na xa tsi xes nl go yu o tsi xes kat
 20 dji ni da la ai a na tsi sit li kec bi de a ko go n de bi a ya na tsa
 bi bi i ye nes ta dji ni

ai da ba nal je dji ni a ko go ba ni xa tsi n ka n ne na na-
 tsa go n ne ta dij kus la n dit dji ni ba' a ko go le gec bi de ba a-
 na sit ni xa tsi dji ni ci ta tof be ni dji ni tca gac ca da la da la
 25 go an di ai da la tca gac ce xi hai yu la o kai la i a ko go n do-
 i tco uc kn xj bi ye ni i kaz ye ne yan ne ol ze la dji ni

di go n di go ba ni bi tej xa dji ya dji ni a ko go ba ni
 go tci xa tsi dji ni si dol yez go n a ni n jo go da an si ciñ na aj
 go ni dji ni tse ni zil de n dja dji a ko go ja n a go le bñ-
 30 djan ni dji ni ba xa yu la n ye le go a n di ni dji ni ba a ko go
 da xa tse yñ de nñ djek tse dj

¹ Also recorded, *da is da*.

those burned he questioned they say. Then, | "Five years," it said to him they say. Further on where he went there had been a house | to it he came they say. Then he questioned it again they say. House pole | he asked they say. "How many years?" "Four years." Then | he went on again they say. Where a house was he came they say. Bed he questioned again | they say. "How many years they went away?" "Three years | they went," it told him they say. Then he went on again they say. Where a house was he came | they say. He questioned it again they say. Brush shelter he asked "How many | years they went away?" "Two years," it told him they say. | Then he went on they say. Where a house was he came again they say. Ashes | he questioned they say. "How many years they went away?" "Just one year." | When he went on house to it he came again they say. Then | he questioned again they say, cuds. "How many years they went away?" | "This early morning they moved camp," it told him they say. Cud told him they say.

Now then he overtook them they say. In front of him they went they say. | Old woman burden basket she carried along they say. His child sat in it they say. Backward, | "My mother, my father," he said they say. Coyotes too side by side hanging down she carried they say, | his wife. Then arroyo house for him she built they say.

When he went hunting, coyote, then his wife, "Wash yourself," he told her. Then she bathed | they say. Then coyote children their eyes when he had dug out he threw them away | they say. Just one he spared, the youngest. Then man his wife to her he came back. | Shelter in it he sat down they say.

Then coyote returned from hunting they say. Then coyote spoke, "Your husband (interrogative) he comes back | (interrogative) you have bathed?" he said they say, coyote. Then youngest, the one he left | spoke they say. "My father, flaker with," he said they say. "Children what | (?) you did? Then other children where have they gone, the others?" Then panther | boy his son "Neck raised on," he found his name was they say.

This when he was angry about it, coyote toward him he came out they say. Then coyote | to him he spoke they say, when he was frightened. "Your wife well I took care of (?), my cousin," | he said they say. "Stones cooking put on the fire, four then only your wife will be," he said to him | they say. Coyote, "How will be dangerous, what you said?" he said they say, coyote. Then | quickly stones he built a fire with, stones four.

a ko go tse ni zil ni di o ni de bu dji ni dji ni a ko go da la ai
 o yu nak do si li da ni go le dil got dji ni la o na nal ne bu naj-
 do nit go la o na yu nak do si li da na do ndit go le na dil got
 la o na nal de na bu teut do ndit go la o na yu nak go do si li da
 5 na do ndit go le na dil got le ge ta da a ka na teut do nid go la o na-
 yu ol nak go le na dil got a ko go to bi tei da teut n ka go di bi ke
 n la bu teut nit dji ni a ko go yi ke to o la dji ni a ko go bi ze je
 bi na ji bi tei yi ji bi ni ji sil xa daz ti go si ti dji ni bi tse di let-
 go da za dji ni

10 da ko go ci goc kañ das dja

THE LOAF, THE CLOTH, AND THE HIDE.¹

al ki da dji ni san ne xe bi go ye yu si ke dji ni a ko go na i-
 zi yu o ya dji ni a ko go bi ka da gos dai ye ai la dji ni a ko go
 ban² bai na dji ni a ko go na des dza bi go ye bi dji yu na des dza
 dji ni a ko go la san ni xi bi ko wa ge teun ya dji ni a ko go i na
 15 go ni dji ni a ko go i dji ya dji ni a ko go da ko ge ne yu ka
 go ni dji ni a ko go ban ke yi nes i dji ni a ko go ban la kai na
 dji ni a ko go go wi ye ba na zes a dji ni a ko go go wi ye bu
 dji ya dji ni a ko go ban es dnt dji ni a ko go ci na' da dju sa
 dji ni

20 a ko go go wi ye na zit i yu na dn da go ni dji ni ci na da sun-
 tsu ni dji ni a ko go a ku na zes za go ka da gos dai xe na ki
 a teun la dji ni a ko go na di ka ka nu soz dji ni a ko go xa di
 xi dan da di ka ni bi ka ji da xon ji le ga gu ni dji ni a ko go
 bi tsa yu go xo zi le ga ni dji ni a ko go na des za dji ni a ko go
 25 la san ne xi bi ko wa dji ni san ne xi bi ko wa dji ni a ko go i na
 go ni dji ni a ko go i dji ya dji ni a ko go da ko ge ne yu ka ni
 dji ni a ko go l' e go na di ka ni ke yi nez i la dji ni a ko go lai

¹ This story of European origin was dictated by Sidney Smith, a Tonto Apache living with the San Carlos Apache. The dialect employed is the San Carlos although some peculiarities in diction and phonetics are to be expected. A free English version of this tale is given on pp. 75-76, above.

² Spanish *pan*.

Then, "Stones those cooking you swallow," he told him they say. Then just one | he swallowed. "Nothing happened," saying he ran around in a circle they say. "Another swallow again," when he told him again, | another he swallowed. "It did not happen," when he said again, he ran around again. | "Another swallow," when he told him again, another when he swallowed. "It did not happen," | when he said again he ran around. The last time when he told him the same thing another when he swallowed | he ran around. Then water toward him when he held out, "This after them | drink," he told him they say. Then after them water he drank they say. Then from his mouth, | from his eyes, from his ears, from his nostrils steam when it came out he lay they say. His tail when he shook | he died they say.

So much my yucca fruits lie.

THE LOAF, THE CLOTH, AND THE HIDE.

Long ago they say. Old woman her grandson they two lived-together they say. Then in a workshop | he went they say. Then chair he made they say. Then | loaf of bread he gave him they say. Then he started back. His grandmother toward her he started-back | they say. Then another old woman her house he passed they say. Then, "Eat," | she said to him they say. Then he ate they say. Then, "Right here stay till morning," | she said to him they say. Then loaf she stole from him they say. Then loaf another she gave him | they say. Then his grandmother to her he took it they say. Then his grandmother with | he ate it they say. Then loaf became exhausted they say. Then hunger was afflicting-them | they say.

Then his grandmother, "Workshop go again," she told him they say. "Hunger we are suffering," | she said they say. Then there he went again. Chairs two | he made they say. Then (table)-cloth he gave him they say. Then, "Whatever | food sweets over-it you must name," he told him they say. Then | "Facing from it you must stand," he said they say. Then he started back they say. Then | other old woman her house they say. Old woman her house they say. Then, "Eat," | she said to him they say. Then he ate they say. Then, "Right here stay till morning," she said | they say. Then at night the cloth she stole from him they say.

na de ka i xi ka nɫ soz dji ni a ko go go wi ye bi tci yo na zes sa
 a ko go go wi ye bi ko wa yu na tsi tsa dji ni a ko go na di ka ni n i
 bi go tsi el ai da bi tsai yu go tsɛz i gu wi ye bɫ xi doñ da li ka ni
 da tcoz yi go tej i dji ni xi ke bi tci go n tej ya xi ke da ɛ di
 5 xi dan ne da et di dji ni

a ko go ci (go) wi ye¹ ni dji ni san ne xi nai zi yu na dn da'
 guɫ ni dji ni a ko go a ko na des za dji ni a ko go na ki bi ka-
 da gos da xi a dɟn la dji ni a ko go i kaɫ kai n ta dji ni a ko go
 i kaɫ da bɫ i di ni yu a t'ɛ xa de ni dji ni a ko go na zes za
 10 dji ni

a ko go n nas ge ko wa i xi i na san ne xi bi ko wa xi xi i na
 guɫ ni dji ni a ko go do ca da dji ni dji ni a ko go da ban xi
 ci ni n i xi xa hai yu ni dji ni ɛ kin an ni dji ni doc i da ni
 dji ni san ne xi a ni dji ni do ɫe teu da bɫ ni dji ni ɛ kan n an ni
 15 dji ni yoc dɟ ci ban ca nan a ni dji ni ca nan a ni dji ni a ko go
 doc i da ni dji ni a ko go da xa ɫe ni dji ni a ko go i kaɫ xai yi-
 t'a bi go sa din hai yi ta i kaɫ dji ni a ko go ci kaɫ n lai ci ban
 ce yi nez i ni san nai yo a ni dji ni a ko go n ke des de dji ni
 a ko go i na dɫ xɫ na xo ta dji ni a ko go dɫ ɫɛ xai yi diz dji ni
 20 a ko go da xa ban ban nan a ai ge na di ka du ban nanɫ soz ni
 dji ni na dɫ xɫ an ni dji ni a ko go san ne xe i tea go na dɫ got
 dji ni a ko go ka nai n ne dji ni go wi ye a ko go bɫ tses ke go
 da dɟn ya dji ni n jo n ni dji ni go wi ye an ni dji ni

a ko go n jo n go go dɟn ɫe dji ni a ko go xa tɛn nɫ zil dji ni
 25 a ko go ɫa go kan na i jɫ a ko go xa di la n tco a to go aɫ dɫɫ li
 bi ko wa xe ɛ da ni dji ni xa la xi ba no ka ni dji ni ɫa nan-
 tan a ni dji ni a ko go a ko bi ka zes kai dji ni a ko go a ko
 n ya dji ni di ic ki ni a ko go xa an nes tɟ dji ni a ko go na ki
 yis ka go da n di di dle ni dji ni nan tan an ni dji ni a ko go
 30 na kis ka go da xo di di dle dji ni

a ko go ɛ na cut n ɫɫ na nɫ ni jo ni n ko wa yu si ne lan ci ni
 dji ni a ko go a o dji di ni dji ni ci a a ko ci da ai ge ci kaɫ
 do ni dji ni a ko go a ko da ɫa i bi ke n kez yu dan di du dul

¹ The text reads *cigo wiye*, evidently a slip of pen or tongue for *ciwiye*.

Then another | cloth she gave him they say. Then his grandmother toward he went back. | Then his grandmother her house he came to they say. Then the cloth | he spread, then away from it he stood his-grandmother with, food sweet | (?) he named they say. Then toward it he went, then just nothing, | food just none they say.

Then, "My grandchild," she said they say, old woman. "Workshop go again," | she told him they say. Then there he started-again they say. Then two chairs | he made they say. Then raw-hide he gave him they say. Then, | "Hide whatever you tell it it will be that way," he said they say. Then he started back | they-say.

Then some distance the house, "Eat." Old woman her house that one, "Eat," | she told him they say. Then, "I will not eat," he said they say. Then, "Well, loaf | you stole from me where is-it?" he said they say. Boy said it they say. "I did not see it," she said | they say. Old woman said it they say. "I do not lie, he said to her they say. Boy said it | they say. "Here, my loaf give me," he said they say. "Give it to me," he said they say. Then, | "I did not see it," she said they say. Then "Quickly," he said they say. Then hide he drew out, | from his pocket he-drew it out, hide they say. Then, "My hide over there my loaf | she stole from me," he said. "Let her give it back to me," he said they say. Then he dropped it they say. | Then black man jumped-out they say. Then sword he drew they say. | Then, "Quickly, loaf give back to him; there cloth too give back to him," he said | they say. Black man said it they say. Then old woman crying ran around | they say. Then she gave them back they say. His-grandmother then where he lived with her | he came they say. "Good," she said. His grandmother said it they say.

Then well it was they say. Then he became rich they say. | Then many worked for him. Then, "Whence much property riches | his house, xee," they said they say. "Well, for him you-(plu.) go," he said they say. One chief | said it they say. Then there for him they started they say. Then there | he came they-say, this boy. Then he put him in jail they say. Then, "Two | days I will hang you," he said they say. Chief said it they say. Then | when two days passed he was to be hung they say.

Then priest, "What something you like at your house lies I suppose?" he said | they say. Then, "Yes," he said they say. "My-wife there sits, there my hide | also," he said they say. Then, "There just one by the clock (?) you will be hung," | he said to him

bɔl ni dji ni a ko go bi a n ya dji ni ikaɫ do yin t'a dji ni
 a ko go da ɫa i bi ke n kez dji ni a ko go da hwɛt di di dle yu ne
 o tɛn ya dji ni a ko go go a yu ne o ya dji ni ai ge ikaɫ do
 yi n ta dji ni a ko go go a ya lan bɔl dji ni dji kaɫ da djo tɫ go
 5 dji ni zi zi go ci kaɫ di nan tan da dac ci di le xi da xo tɛ xɛ i na-
 cut du da gu ci kaɫ bɔl an ke go na n ni dji ni a ko go biɫ n ke-
 gos na dji ni

da ko go ci guc kan das dja

COYOTE'S EYES.¹

ga bi na ya nai yɫ dɫ a ko mai ba xɫ got a ko mai tɛɫ-
 10 na aj ci aɫ do a ga oc le ni do da bɔl ni ciɫ na aj dji ke a ga-
 oc le ni ma a ko go n jo bɔl ni ga a ko bi na ba xai yun la
 a ko bi na ya nai nɫ del a ko bi nak ka na del a ko a ga na yi dla
 a ko go ga da hwu ɫɛ bɔl ni a ko ma bi na ni tsɟ bi ka yu
 bi tɛɟ da naz del a ko bi na et dɟ dja' bi na ba al za ga ba
 15 yin la dji nun

SACK AND POT AS MAN AND WIFE.²

ɫ ki da dji ni a ko go isa isañ izis xi n de dji ni
 a ko go djo aj go tɛ na iz bal go isa ya xil got isa ni sɫ sil
 dji ni a ko go izis ya na xil got n jo go na n dak a ko go isa
 sɫ sil ni n jo go a na yo dla dji ni izis a tɟ dji ni
 20 yu ge na de daj go kɔ ɫa go dil li ge dji aj dji ni isa kɔ
 ye xi ya a ko go kɔ ɫa go dil l'ɛ iɫ sɟ ɫɛ de yu n ya dji ni isa
 a ko go kɔ sa na tsɟ yu na tsɟ kɔ ba yu na tsɟ dji ni a ko go
 izis kɔ yo ne o na na tsa dji ni a ko go izis n ɫɫ dji ni da
 kɔ ba ge a ko go isa a ji da xi ya dji ni a ko go isa ni izis
 25 ic tɟ na yo dla do xa go a tɛ go da

yu ge yɫ na dec t'aj go to n li dji ni izis na de ya dji ni xa-
 na yu isa tɛ xi ya dji ni a ko go isa ta d ni ge tu be xa-
 des bi go taɫ k'a ol tɔ dji ni ci a ni bɔl o go el ni go itɛak dji ni

da ko go ci goc kañ das dja

¹ Told at San Carlos in 1905 by Frank Ross, a Chiricahua. It is given in a free translation on p. 73, above.

² Told in 1905 by a San Carlos Apache named Belgaje. For a free translation see p. 75, above.

they say. Then his wife came they say. Hide too she brought they say. | Then just one clock was they say. Then where he was-to be hung in | he came they say. Then his wife in came they-say. There hide too | she brought they say. Then his wife, "Good bye," he said to her. That hide he took with him | they say. When he stood, "My hide, this chief who is hanging me, all priest | too, my hide let them be struck with lightning," he said they-say. Then lightning struck them | they say.

So much my yucca fruits lie.

COYOTE'S EYES.

Rabbits their eyes they were throwing up. There coyote to- them ran. There coyote, "My cousins, | I, too, I do that," he-said. "No," they said to him. "My cousins, anyway let me do it," | he said, coyote. Then, "All right," they said to him, rabbits. Then his eyes for him he took out. | Then his eyes he threw up. Then they fell back to him. Then he did the same again. | Then rabbit, "Let them stay up," he said. Then coyote his eyes tree on top | away from him hung. Then his eyes were not. Wax his-eyes for him he made. Rabbit for him | made them they say.

SACK AND POT AS MAN AND WIFE.

Long ago they say. Then pot woman, sack man they say. Then when they two walked rock where cliff stood pot jumped-off. The pot was smashed | they say. Then sack jumped off too. Good he landed. Then pot | which was broken good he fixed again they say. Sack did it they say.

Further on when they walked fire much where it burned they-two came they say. Pot, fire | went in. Then fire much burned in the center she came they say, pot. | Then fire where she went-out again she came. By the fire's edge she came they say. Then | sack fire in went too they say. Then sack burned they say, right | by fire's border. Then pot there went they say. Then the pot sack | repaired. Not any way it was (injured).

Onward when they two went stream was they say. Sack started-across they say. Other bank | pot went in the water they say. Then pot in the middle of the water water with when it filled | it sank to-the bottom they say. "My wife is drowned," saying he cried they say.

So many my yucca fruits lie.

TAR BABY.¹

ał ki da dji ni a ko go ma do łj je in i dji ni a ko go nan-
nes lon bi la yu i ya go dje an yu djan na da dji ni a ko go dje
ai ge n djan a dji ni

a ko go l'ε go xi gał dji ni a ko go dje i nł tsan dji ni a ko go
5 yu wε ci a ko djan ca ni dji ni a ko go la de go dan ne na da-
dnl nε ci ni dji ni a ko go a ka ni go i tεj xi gał dji ni yu wε ci
ni dji ni a ko go du da di ga ta dji ni a ko go ko go dai ya
dji ni a ko go dje ni a ku n des gec dji ni a ko go do ai da la
ni dji ni do n ne da la ni dji ni a ko go yu ne da dji ya dji ni
10 a ko go dje ni yu wε ci bł dji ni dji ni a ko go do sɛn na da
dji ni dji ni

a ko go dje ni djo nł tsi dji ni a ko go da o sł tsi n te dji ni
a ko go ci nε kan di go nł ni si' ni dji ni a ko go da o nł si n te
dji ni a ko go ci de na di go nł nε tał xi a de ni dji ni a ko go
15 ci nε kan di go da ke a to go dε tał xi a nε de ni dji ni a ko go
da o tal n te dji ni a ko go ci tse be da ke xa to go n da tεs tεaz hi
a de a ko go bi tse ye da o sɛn tεaz n te dji ni a ko go ni kes kaj-
xa de ni dji ni a ko go ne o tεj kaj n te dji ni a ko go di bol li go
ya das a dji ni

20 a ko go la n de xi ba n ya dji ni a ko go na bi nł tı dji ni
a ko go ko wa yu nainł tı dji ni a ko go da yi xes lon dji ni a ko go
tu zıt du gi ba bez dji ni a ko go ba ai ge ba ya dji ni a ko go
n tel xa be sɛnł ta ni dji ni da li ka go ca al ne gu si da ni
dji ni a ko go cł na aj ci gu le ni dji ni ma a ni a ko go ma
25 da tεe xes lon dji ni

ai da yu gi hwu tci di ya dji ni bi ga yu das kid yu xa tci ya
dji ni go dji nel i dji ni xi ke tu sıt go gi bi tεj da tεo nł dji ni
a ko go bi ke ya da tci nł dji ni a ko go xa dn tot dji ni ai da
yu ge tεł te dji ni

30 a ko go ma xi gał dji ni go ga tu ge le gu sit da dji ni
a ko go ma xi gał bi ne di yu i dji ni a ko go tu an ne o nol a ga

¹ Told at San Carlos in 1905 by Sidney Smth. A free translation will be found on p. 74, above.

TAR BABY.

Long ago they say. Then fox blue was stealing they say. Then fence | under small hole he crawled through they say. Then pitch | there he placed they say.

Then at night he walked they say. Then the pitch he saw they say. Then, | "Over here, there I go past," he said they say. Then, "Many water melons I give you (?) | I steal," he said, they say. Then closer to it he walked they say. "This way," | he said they say. Then he did not move they say. Then so much he went | they say. The pitch there moved back and forth they say. Then, "It is not that," | he said they say. "It is not a person," he said they say. Then in he started they say. | Then the pitch, "Over here," he said to it they say. Then, "Do not move sidewise," | he said they say.

Then the pitch he struck they say. Then it stayed there still they say. | Then, "My left hand I will strike you," he said they say. Then it still stayed there | they say. Then, "My right I will kick-you it is," he said they say. Then, | "My left hand I kick I am," he said they say. Then | his foot remained they say. Then, "My-tail with hard I will switch you | it is." Then his tail with stayed against him they say. Then, "Your head I will bite off," | he said they say. Then he remained biting they say. Then on-his side | he hung they say.

Then another man came to him they say. Then he took him-off they say. | Then house he took him back they say. Then he-tied him up they say. Then | water hot he boiled for him they say. Then coyote there came to him they say. Then, | "Why do you-sit against it?" he said they say. "Something sweet for me while-he prepares I sit," he said | they say. Then, "My cousin, I it-will be," he said they say. Coyote said it. Then coyote | he tied they say.

Then one side he went they say. On top hillside he went up | they say. He watched him they say. Then water hot to him he-carried they say. | Then on him he poured it they say. Then (hair) came out they say. Then | onward he ran they say.

Then coyote traveled they say. Then rabbit by the water at night he sat they say. | Then coyote he walked behind him he saw him they say. Then water he was drinking | then coyote

a ko go ma ga yil in del dji ni a ko go i de t̄j sun sak ni
 dji ni ga n̄l na goc ni ni dji ni ga a ko go tu zi ka tai yu ne
 le gu na ai si a dji ni a ko go ma ni tai yu de o do¹ se a hi
 da dn an̄l tu ye la yi gu bi ye du lel go n da ni xi bi ga tu x̄s l̄a-
 5 gu be sil da ni dji ni a ku ya des i dji ni ma da ni la ni ni
 dji ni ma

a ko go t̄c̄l na aj ai di tu n dla a ci xi ko di tuc dla ni
 dji ni ma a ko go tu du dji dla da dji ni ga ai d̄a ma ma za
 tu i dla lo n go bi b̄t n t̄c̄a si l̄i dji ni ai d̄a bi tsa nas z̄l got
 10 dji ni a ko go da hai yu n z̄s ge n da xa de ni dji ni ma

a ko go n za yu tse na dn a dji ni a ko go tse na dn a hi
 be t̄c̄i ne zi dji ni a ko go ma gu ne d̄j gu tsi x̄l is dji ni a ko go
 n la yu n gu l̄ na del dji ni a ko go n t'a t̄c̄l na aj n t'a n n̄l na-
 guc ni ni dji ni ga a ko go di ya nan kat dji ni b̄l dji ni
 15 dji ni n̄l i sa ni dji ni ga an ni a ko go ts̄t dak des i dji ni
 ma da ni la ni dji ni a ko go ai di tse bi ya n t̄j ni dji ni
 a ko go tse yi ya si t̄j dji ni a ko go ba dja o djol got dji ni
 a ko go da hai yo n di i z̄s ge a de n ni dji ni ma

a ko go yu na zu nas t̄c̄ag gi n nai n̄l t̄j dji ni bi ze yu ne
 20 set da dji ni ai d̄a n ye l̄ t̄j dji ni n lai hwuc b̄l na go xi a ge
 oc gal ni dji ni ma da n ne la ca xi ka go do n jo go ic gal-
 le a te da bi ga ni dji ni da n lai tu ba nal da ge oc gal ni dji ni
 da du ju go i dic gal da dje ke tu xa kai ye tu ga ni dji ni da
 n la ge le t̄c̄ij ci ka ne na dn a ge le ni dji ni ma a ko go t̄c̄ij
 25 xa t̄c̄e kai ye bi ga du n jo go i dic gal xa te da ni dji ni ma

a ko go n de t̄c̄e da nu ge xa tak dji ni

da ku go ci gus kan das dja

¹ Spanish oro.

rabbit caught they say. Then, "A little time let me go (?)," he said | they say, rabbit. "I will tell you something," he said they say, rabbit. Then puddle in the water | moon lay they say. Then, "Coyote, in water gold which lies | just all water when one-drinks it will be his that is why water I drink | I sit by it," he said they say. In there he looked they say, coyote. "It is true," he said | they say, coyote.

Then, "Cousin there water you drink, I, here I will drink," he said | they say, coyote. Then water he did not drink, they say, rabbit. Then coyote, coyote only | water he drank, much his-belly large became they say. Then from him he ran | they say. Then, "Anywhere I kill you any way," he said they say coyote.

Then far away rock stood up they say. Then rock that-standing up | he stood against they say. Then coyote behind him he stepped up they say. Then | over there he knocked him they say. Then, "Wait, cousin, wait, I will tell you something again," | he-said they say, rabbit. Then, "This sky has fallen they say," he told him | they say. "Look," he said they say. Rabbit said it. Then up he looked they say, | coyote. "It is true," he said they-say. Then "There rock stand against it constantly," he said they-say. | Then rock he put himself against it they say. Then coyote he ran away from they say. | Then, "Anywhere I will kill you," he said they say, coyote.

Then further on grasshopper he caught they say. His mouth in | it sat, they say. Then he talked they say. "Over there cactus with where it is trimmed | I will eat it," he said they say, coyote. "But people some to me when they come not good I eat | because," he said they say. "Right there water for where they-come I will eat it," he said they say. | "Not yet good I eat it; girls water they come for, water for," he said they say. "Well, | over there wood dry it will be where it stands up," he said they-say, coyote. Then "Wood | they come for because not good I will eat it," he said they say, coyote.

Then his open mouth it flew out they say.

So much my yucca fruits lie.

THE UNDISCRIMINATING HUNTERS.¹

ał ki da dji ni a ko go n de nal djet dji ni a ko go nas tea gi
 bi dji ni a ko go bi tel ge da nes dji dji ni ła n de xi xi a ko go
 da ko ji xo nł to ni dji ni a ko go da a zi yu nł dok dji ni
 a ko go n ne ni i la hwu na kał dji ni a ko go nas tea gi ni dji-
 5 zes xi dji ni a ko go nai da bł dji ni dji ni djuz es gi da a dji ni
 dji ni a ko go na da tcał a dji ni a ko go n tso a to go nł kaz lan
 ni dji ni ła n ne xi xi a ni dji ni yu wac ci na dł get a ko go
 il gał bil dji ni dji ni n tsa t'o go nł xas lan bł dji ni dji ni

a ko go n ne na ki si ke dji ni a ko go da sa no le nł teu
 10 ni dji ni ła n ne xi a ni dji ni da sa gus sa nł teu le ni dji ni
 a ko go le yi yo ya o tcał tji dji ni a ko go na zes taj dji ni a ko go
 n ne ła a di xi gał i des lit la dji ni a ko go da sut tsa dł tsak
 de nes teo ni dji ni i sa cin ł tci ni dji ni a ko go nł teo dji ni
 da ni la da san tea la nł teo ni dji ni ła n ne xi an ni dji ni
 15 a ko go da da na go le yi yo ya o tci nł tji dji ni

ai da na zes za dji ni a ko go yu na su djo gał dji ni a ko-
 go tci des lit dji ni a ko go tcus tca dji ni dan di da sut sa la xa-
 di ni le gu dol tel dji ni dji ni a ko go tse nes tji dji ni xl go jo
 tcuz tji dji ni a ko go ci na bi ke da tcus tca dji ni

20 da ko go cu gus kan das dja

SECURING FIRE (Second Version).²

ał ki da dji ni kq et di go ne dji li dji ni da li tci go da tci ya
 dji ni ne da na ki ye bi kq gu li dji ni di ł tci ne zi na dn a
 dji ni dil tci bi la ta yu kq na da di gai dji ni a ko go ma xa dji
 dji ni ci ke n ne ła go ne dli hi ca i ła a ne ni dji ni a ko go
 25 ci ke m bi dji nał suz a le gu kq ne gu da yuł ta ni dji ni gu da-
 n ka le ni dji ne a ko go lej be da dji di ka dji ni

¹ Recorded at San Carlos in 1905 from the dictation of Sidney Smith. This tale, evidently Spanish in origin, was not included among those given in free translation in Part I of this volume.

² Recorded at San Carlos in 1905. A free translation is on p. 43, above.

THE UNDISCRIMINATING HUNTERS.

Long ago they say. Then man went hunting they say. Then grasshopper | deer they say. Then his breast he sat they say, one man. Then, | "Right here you shoot," he said they say. Then right there he shot him they say. | Then the man over there fell they say. Then the grasshopper he killed | they say. Then, "Dress-it," he said to him they say. The one who killed it said it | they say. Then they dressed it they say. Then, "Too long why do you-sleep?" | he said they say. One man said it they say. "Here get up, then | eat," he said to him they say. "Too long why do-you sleep?" he said to him they say.

Then men two sat there they say. Then, "He must be dead, he smells," | he said they say. One man said it they say. "Those-who are dead always stink," he said they say. | Then in the ground he put him they say. Then they two started back they say. Then | man one who walked ahead broke wind they say. Then, "I am-dead I think, | I begin to smell," he said they say. "Smell of me," he said they say. Then he smelled him they say. | "It is true; you are dead; you smell," he said they say. One man said it they say. | Then still living in the ground he put him they say.

Then he started home they say. Then further on he walked they say. Then | he broke wind they say. Then he smelled it they-say. "True, I am dead; nobody | he will bury me," he said they-say. Then he lay down they say. In a wash | he lay they say. Then hunger on it he died they say.

So many my yucca fruits lie.

SECURING FIRE (Second Version).

Long ago they say. Fire when it was not people were they say. Just red¹ they ate | they say. Men just two their fire was they-say. Pine tall stood up | they say. Pine on its top fire was a-white stripe they say. Then coyote spoke | they say. "My friends, people many good time for me come together," he said they say. Then, | "My friends, to them letter make, their fire they shall-bring," he said they say. "We will gamble," | he said they say. Then soil with they played hide the ball they say.

¹ Uncooked.

a ko go ci ke ni dji ni ba a ni dji ni a ko go ma ci ke ni
 dji ni lo ca bi ge du dis gu ci tse bɩl bi ge du dis ni dji ni a ko go
 xa yil ka dji ni a ko go ma il jij dji ni ku tsa za i jij le ni
 dji ni n tse di lɩt n da bɩl ni dji ni n tse di lɩt n da bɩl ni dji ni
 5 n ne xa yu si tse di du lɩl gu a da do ni ni dji ni n tse dil la
 n da dji ni n de di go le ni di duz bi tis yu an ya xil got dji ni

kɔ yil na dil gut yu ne bi kɔ des t'i kɔ ɖa tɕɩl ses go m bɩl daz-
 des te dji ni da a na yu bɩl tɕɩn del dji ni m bi tɕi xa da tsis tɕont
 a ko go m bi ze il tse da gu tsont dji ni

10 ai di yu we la n de kɔ yil da xis got dji ni yu we n ne
 la yi xi kɔ yil da na nas got dji ni gus le ge a ko go da na yu
 bɩl n tɕe djek dji ni bi tsi tsɩn il dji da tɕɩz ka dji ni m bi ze
 ɩ tsa n da gu des sont dji ni

a ko go n ne la i kɔ ba na naɩ da dji ni tɕi cu gi na na yu
 15 bɩl n na dji djek dji ni m bi zi zɩl da dji nɩz ze dji ni

a ko go da ti ye kɔ ba tɕɩl ta dji ni n la ge zɩl n tɕa i si se-
 a ni bi ka yu kɔ xa da gu di ka dji ni n ku zɩl n tɕa i bi ka yu
 kɔ xa na gut dji ni a ko go kɔ et di go i djiɩ ni bi ka yu da gu-
 di des ga kɔ et di go ni ine ba kɔ la si lɩ dji ni di tsi' na da-
 20 n a xi bi yi kɔ la si lɩ dji ni

da ku gu ci gus kan das dja

THE WINNING OF DAYLIGHT (Second Version).¹

aɩ ki ɖa dji ni ya ai et di dji ni da le an de dji ni kɔ be
 na da dji kai dji ni na da tɕɩl a go

a ko go ci ke n ne ca i la a na na ne ni dji ni ma xo la go ni
 25 dji ni a ko go nu dji xas tsi ni dji ni a ko go n ne na ki xas ti-
 ni hi du xa nai ka da le ni dji ni a ko go da le n te le da ni dji ni
 ai xas ti ni cac a ni dji ni mu xas ti n a ni dji ni a ko go
 ma a ni dji ni m bi dji go taɩ go xa nai ka le go ne a ni le ni

¹ Recorded at San Carlos in 1905. A free rendering is given on p. 44.

Then, "My friends," he said they say. Coyote said it they say. Then coyote "My friend," he said | they say. "Hay for me wrap-around, my tail with it wrap," he said they say. Then | day broke they say. Then coyote danced they say. "Over the fire only I am accustomed to dance," he said | they say. "Your tail is burning," they told him they say. "Your tail is burning," they told him they say. | "(Interrogative) where my tail is burning you tell me," he said they say. "Your tail is burning," | they told him. People four-times they were in circles over them he jumped they say.

Fire with it he ran. In he began setting fires, fires while they-blew out they ran after him | they say. Long distance they caught-him they say. His nose they pulled out. | Then his mouth each way they stretched they say.

Then onward another man fire with it he ran they say. Beyond man | that one fire with it he ran again they say, night-hawk. Then far away | they caught him they say. His head together they pushed they say. His mouth | from each other they tore they say.

Then man another fire he went for they say, turkey buzzard. Far away | they caught him they say. His hair they pulled out they say.

Then hummingbird fire for them flew they say. Over there mountain large which stands | on it fire stood up white they say. There mountain large on top of it | fire came up they say. Then fire when it was none (?) on top of it it is white. | Fire that was-not people for them fire much became they say. These trees those standing | in them fire much became they say.

So much my yucca fruits lie.

THE WINNING OF DAYLIGHT.

Long ago they say. Sun and moon were not they say. Just night it was they say. Fire with it | they traveled about they say, holding-in their hands.

Then, "My friends, people for me come together," he said they say, coyote. "There are many," he said | they say. Then-"To you I will speak," he said they say. Then men two old-men, | "There will not be daylight," he said they say. Then, "Just-constant night will be," they said they say. | That old man bear said it they say. Owl old man said it they say. Then | coyote spoke they say. "Toward them dancing day will break the saying-

dji ni a ko go gu tci tal dji ni a ko go xa yi l ka dji ni

a ko go din cac bi ke nai n la dji ni a ko go ko di hi bic-
kan de bi ke i bi de na di go ai i la dji ni a ko go zil n tca i
di dji ol gol dji ni bu hi bi ke di go o yi tsis go tse be l ke gus gis
5 u ne da xas gut dji ni

a ko go yi ka hwus ba go l tsa o na xa za dji ni le dji ni

a ko da ko go ci gas kan das dja

DESCRIPTIVE NOTES.¹

i ne la go ci kun ne la go xas ti yo do dl dji go ga' yi ka
la go na dail tse go ko wai yo n yet del go da tcl ya le hn

10 i ne la go tcl dl dji go l nan nan t'i go ka na sil tel bi ya go
bul da djal del da go hi k'a be na tsil tsel

lai i los teo xo ze l gai ye lac ba ne xwoc yi ye' da be ko ga
xa da tcl djik la wa k'e' ne si zi go la wa k'e ne we zi go xa da-
tci xan nil a ko go ko wa yo bi tcl del l t'a djan ni go da tcl-
15 gal hn ka da go di go di tej go ye ho

bi le go li hi li i zil xe go ko go l t'al gj nai ni go ga da-
tcl gal le hn n ko n n del tci ni ye bi ta ban del tcn ni ye li ta
yun del tcn ni ya ya' na daj tcl kail hn a ko go ni ka di lat do was-
tcj' a ko go ko ga yo na da tci 'a yo da tcl ga le hn

20 din ne de ba ye go da ko ya yo gon di na da le hn a ko go n de
a la di a ko go bi na t'o xo go li ni bi ko go ge na dai t'o go a ko go
da kwi is ka go n ka da ni le hn a di da o' l'o a ko go ai bi dji
a la a da dn nil a ko go n ba' a ko go tci de ka' na ki ya yo bi-
tc'i yo ke dail ka' da la a go da la ke dail ka go a ko tc'i kal en
25 a ko go li xa da tcn ta' ba ga ci do' da tcn ni yol hn a ko go
n da tcn ni yol hn di k'e go da tcl gal hn ko

a ko go ba ga ci na zil sel hn da tcl gal a ko go di bi ka ge hi

¹ Information furnished in Apache at Rice, Arizona, 1910, by an aged San Carlos man named Ts'ahalye.

is," he said | they say. Then they danced they say. Then day-broke they say.

Then this man bear his moccasins he took up they say. Then this side left | his moccasin right side he did they say. Then mountain large | to it he ran they say. Owl his foot four pieces when he split cave | in he ran they say.

Then, "Daylight having won from each other you go," they-said they say.

Then so much my yucca fruits lie.

DESCRIPTIVE NOTES.

Men many, boys many, old men, too, when they hunt rabbits for them | many when they kill camp when they bring in they are-accustomed to eat.

Men many when they hunt when they stand in a circle they-chase them around. When they are tired | they catch them. Some with arrows they kill them.

Another, wood-rat called, soapweeds, sotol, cactus in them they have their houses | they hunt them. On one side when he stands on other side when he stands they pull them down. | Then to the-camp they carry them. To each other when they give them they are-accustomed to eat them. | We did this way when we were hungry.

His horse who has horse when he kills camp among when they-give they are accustomed to eat. | Here they bring they say, deer they bring they say. Horses | they bring they say. They used to go-there after it. Then they gave them some right away. | Then camp they take it back they were accustomed to eat it.

People if they go to war every camp they are accustomed to-notify. Then men | come together. Then his tobacco who has at-his house they smoke. Then, | "How many days we go?" they were-accustomed to say. "For yourself sew.¹" Then, "That its day | we will all come together. Then we war." Then they started. Mexico toward, | they spent the night. Just one, just one when they-spent the night, there they used to come. | Then horses they hunted-for. Cattle too they used to drive home. Then | they used to come-home driving them. This way they used to eat.

Then cattle they used to kill they ate. Then this its skin |

¹ Moccasins.

bą sa de hi i kał a da tcul le na be da tcul ne' a ko go a di da tcul lo
i ban bđ bđ nas ko go da go keł en

a ko go na da xo ze hi us dzan ne go nes nan ta le dail bic na ki
be ka go xa dzıl hn a ko go da tce al a ko go be na te'us tif en

5 a ko go xa ɣo tel le bi ko gos do go le xo na dji djs l'ej n t'i go
na te'nił t'e go a ko go da dzıl des a ko go da tci k'a da tci gal en
a ko go la hi dza de na ki da hi ti go a ko go bi ka ye tso se hi
ga go a ko go na da' ke da cıl leł hn bi ya na da go tci kat' a ko go
n t'al en a ko go di na da hi na da do' be hi nał en

10 di ke go ts'i n tsa zi bi la ta ge be ni k'e go a ko go na da hi
bi l'a hn ne' o tcił kał go xa ni deł en a ko xa ya n dji 'a a ji bec
be ba da tcul guj bi ta i ai da li gai ye go a tcul la go tcul ke yo
n be deł le hn a ko go le bic go xa na dzi go bi da tcul deł bi t'a i
a ko go tsın te li na di t'a go a zi bi t'a hi da tci hi nił da ts'it ts'it
15 a ko go n daj tcut le i ca yo a ko go nail ga a da tsi dis da tci ya ko
a ko go ai al

be na go dzi e et di da tsj bi la ta ci hus ke go de ni go a za go
be le yi yo ya be ol ts'i go ai k'e go be xa ka a kwe ya na da
o dja go a ji bił le go dzi go na da to bđ si zi go a ko go xa-
20 da dje go da bi djił t'a dał en a ko go da ji k'a go ta na djił dđ
a ko go da dzıl tseł en a ko go na da n t'i go o ke da djił co go
no 'a do go djił leł en ha go kek yo ya l'o bi gos tel a ku ya ya yi-
dił go a ji l'o bđ yes n di go a ji lej be hes ka go a ko go
cm na' da go ye go a ko go no a be deł len da tci yał en

25 ts'a de na ki dai t'a go a ko go d ki da slai ye i t'a ai da-
tci yał n t'i go a ko go na da djił de' go tsa be da tcul des go
da te'i k'a go a ko go da tci yał en

tu nał ni go goc kan n t'i a ko go da tci yan na de ko go da-
tcul des tsi bi ka yo be ya tcul de a ko go d ki nic dlat bi yi ge hi
30 a da tci nił ni yu n da ji nił a ko go da ni k'as a ko go da tci yał

on the side rawhide they made. They pounded it. Then they sewed. | Buckskin with it when they sewed it they used to wear on their feet.

Then mescal called women ten they buried. Two | days they-uncovered it. Then they chewed it. Then with it they satisfied themselves.

Then valley its stream¹ when it is warm, seed when they are-ripe | they beat off. Then they roast them. Then they grind them. They used to eat them. | Then another, here two months then yucca when it is white | then corn they were accustomed to plant. They cleared the ground. Then | it gets ripe. Then this corn mescal too they lived with.

This way stick large its end being sharp then the mescal | its base when they drove in they used to take them out. There down they placed it, there knife | with they trimmed its leaves. Then white when they make it burying place | they are accustomed to carry-it. Then when they bury it, when they take it out again they carry-it back. its leaves. | Then flat stone when they pick up there its-leaves they put on. They pound them. | Then they spread them in the sun. Then they dry. They roll them up. They eat them. | Then this all.

Plow when was none, stick its end when shaved, sharp when-made | with it in the ground they stuck it. That way they dug. In there corn | when they put, there with it when they covered corn water with it standing. Then when it came up | they used to raise-it. Then when they ground it they mixed with water. | Then they-ate it (with fingers). Then corn when it was ripe when they shelled it | they used to bury it. In where they had dug grass they spread. In- there when they poured it | there grass with it when they covered there earth with they put on. Then | hunger when it was hard then they used to bring it. They used to eat it.

From now two months then long ago (plant) leaves those they ate. | When they were ripe, then they beat them off. Basket with when they roasted them | when they ground them, then they-used to eat them.

When it rains² yucca fruit is ripe. Then they will eat it. Then they roast it, | wood on they put it. Then each way they open it. Those inside | they take out. On the ground they put them. Then they get cold, then they eat them. | Another, they cut them open.

¹ Gila River.

² Fall.

lai hi da tc'd dlat dai k'e go nes t'a go a ko go tci be jo ta xos ni go
da tcet dlā ko go da tci ya na de

i ya' dan da xo n t'i go hi ga nan da ni yo a ko go na dji hi la
a ko go ko ga yo n be del go da dzit ts'it a ko go tu bil na zi zi go
5 da cūt dlā na de lai hi da zit tsūt go nes do go da tci ya' le hn

i t'ā ta zi gus so da jil bej a ko go ta xos ni go na da' bul na-
da ts'i go da tci ya'

di tcil dā da xo a ko go n t'i go nan da go ni yo na tci la xo
tat ts'a' na ki dn xal ki la bi djil del ko wa yo a ko go da tc'i ya'
10 la he xi i ts'i bil ci tc'i lau bil na des di go da tc'i ya' la ge hi
bul hi tse go

tcil dil ja n ku ne di yu a ko go bi da dl yo a ko go k'a be
da hus t'a ni hi ai be djol do tcil ka na ol go da go hi si zil xe
ol go yo bil ka hus ka ne bi kej de he ka da ts'a he go ba dji ka
15 a ko go de dl dja n da tcil a i bi ye da tcil gal lai bi tci dil
ko wa yo ne dil yo i to da tci dila le hn

tc'al bai ye da na tc'al hn ai ge tc'a daja o dle ai dā xo dja hn
d'n di yo an ol ka go a ko go lai i bi t'a nan t'i go da 'ai xat dat
na del ja go tc'al bai ye xo ze ai lai i i ba ni ai be na tci kai gos-
20 k'azi a ko go be na ji k'ai ai a ko go be ziz dak'

ai dā ka t'e go d'n de' ij t'ej tc'i da la be lai i i ban da ko tcoc ta
a ko go ba xo ze hi bi ka ge le a des ka go bil d'ke de 'e zi e be k'e go
be na ziz djel en

a ko go lai i ba' ba na ke a go ts'i la' ko de' nan das ta go
25 lai i bi ka da xa jo jo ai bi k'a ge ts'e das nel go be a tcil dji
ai bi ka ge hi tc'uk a tci del en a ko go da bi tc'd en ai dā tci-
li gai yi et di

n ko na do n t'a ni hi a na tci le n t'i go bi yi ge a da tcil le
a ko go a k'e go ke da tcet dl le bil na go dzus so go a ko go cū go
30 n t'i gos dag go a ko go bi t'ā hi da zit ts'i' cā yo da tsūt dzi'
a ko go nail ka da 'ai 'bi ka zi da zit tsi go be na da tcūl t'a
a ko go na do li ka

Just that way when they are ripe, then when they boil them they-stir with water | They drink it, so they eat them.

Mesquite when it blossoms when it is ripe it is white. Where they fall off, then they pick them up. | Then camp when they carry them they pound them. Then water with when it stands | they drink it. Another way. When they pound them when they knead it they are accustomed to eat it.

Leaves when they wash they boil. Then when they put in water mescal with them when they stir | they eat.

Acorns when they hang, then when they are ripe when they fall off on the ground they pick them up. | Burden baskets two full they carry to camp. Then they eat them. | Another way meat with, acorns with when stirred they eat. Another way, | when they pound with (meat).

Someone hunts. Over there where are no people then deer where they go then arrow with | the one feathered (?) that with he shoots. He hits it. Then when it falls he kills it. | If it runs he trails it until morning. He overtakes it. If it is dead to it he trails. | Then he builds a fire. He dresses it. Its insides he eats. Part of it he carries back. | Camp where he carries it, soup they used to drink.

Hat they used to wear. There another (hat) then they wore it. | Across both ways it was sewed. Then another its forehead going around just that up | cut in triangles, *tc'albaiye* called that. Another buckskin that they wore.¹ Cold, | then they wore that. Then with it they kept warm.

Then that way side by side they lay, blanket with. Another buckskin like this breech cloth. | Then coyote called his skins when sewed together with reached the feet (?) | with they used to live.

Then another. Coyotes when they placed a trap for stick one here they put across. | Another on it (?) that on it stones when they piled with it they caught them. | Those their skins blankets they used to make. Then they used to use them. Then white-blankets² | were not.

Here tobacco that grows they gather. When it is ripe its seeds they prepare. | Then that way they plant them, with them when they scratch the ground. Then summer time | it is ripe. When it is hot then its leaves they pound. In the sun they spread it. | Then it dries. Just those, its stems when they pound with they sprinkle. | Then tobacco is sweet.

¹ "They traveled around with."

² Explained as Navajo blankets.

du dai xa da tci get le yi yo ya bi ka da go tci ge go n te'a hi
 xa da tci hi ni da 'ai da go buc le hn da 'ai i la de a za tsa fi do da
 bic de hi be da tci t'ok go i ba yo be dun ni o a tci le

go zo le ni gos san bi k'a go zo ne ya dɔl xɔl go jo le hɔl te'i'
 5 go jo le dju na 'ai ya go jo le be a djoɔ ka ai go jo le da biɔl tean ni

lec dɔt djo lo a le go a ji ba ka ci bi kaɔ le di ti go liji to biɔ
 bi ti go nal t'ag go a ko go ai lec i djoɔ a dza hi bi k'a ji biɔ
 o das kal i k'a ge na ki a li go il ka nel ze a ko go il ni o d k'a'
 lai i na ni go a ko go tsi bas a li bi ke na ti a ko go bi ke xo
 10 le dɔl kic a ko go i kaɔ il tci go kan bi k'e go ali a ko go di k'e go
 da tco tɔl a ko go n de go k'e dn ni hi bi te'i tci di ti go bi ne ji'
 da te'ut di a ko go go k'e dn ni hi goɔ t'o yo go k'a hi na di bi ke-
 ya ni de a ko go do goɔ ka da

a ko go i ja je tci he bi ka ge m be dol ts'i go bi nas ti bi ba yo
 15 t'a le nd la go lai hi na ka' fi tci biɔ na hun dɔl go ali a ko go
 i ya ci tci di ti

na di dɔl xɔl i do fi ji li gai yi fi tso gi be ges tci

ts'i k'i t'e'zo i ka ge be a ko go bi zis t'e go ko do xol k'a xai ga
 a ko go gas tag ge i ka ge de i le hi be les l'on

20 dɔt'i ko sɔ yo nas ka ge ai dɔt a da dji le i tsuk' bi gaz di ga
 da koɔ t'i' l'oka ai be k'ans be tsi k'as go a ko go ki des do go
 tci t'a a ko go da xo k'a

Flint they dug out. In the ground for it when they dug large-one | which they took out, just that they used to work (?). Just that spear they made awl not, | deer horn with they flaked it. Its-border sharp they made.

"Let be good. Earth on it. Let be good. Sky dark let be good. Wind | let be good. Sun let be good," they pray with. These, "Let-be good," they say to.

Earth when piled up when it is made there cow its rawhide when it has been buried, earth water with it | when it has been done, when it is wet, then that earth round which has been made on it with it | they peg it. Hides two when made one on the other placed. Then sewed in the middle. | Another crosswise. Then stick hoop made they measure with. Then its size | he cuts around. Then rawhide (red) his arm its size he makes. Then this way | he holds-it. Then man his enemy toward him when he holds it behind-him | he does not see. Then his enemy if he shoots arrow shield glances off. | Then it does not hit him.

Then fawns their skins when he stretches it he puts over it. On its border | feathers he puts around it. Another, cloth red with-them mixed he makes it. Then | towards him he holds it.

Shield black, blue, white yellow he paints with.

Sticks "k'i," they plait, skin with. Then when they put it on here he does not get hit. | Then top of the shoulders skin soft it is tied on.

Mulberry here on hills where they stand those bow they make. Sinew they stick. | They had bows. Reeds those straighteners with when they work, then when they make them straight | they feather-them. Then they have arrows.

(Continued from 8d p. of cover.)

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